CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, DECEMBER 20, 1834. NO. 697.---VOL. XIV.—NO. 19.

RELIGIOUS MISCELLANY.

[From the Sabbath School Journal.]

THE CHARITY SCHOOLS OF THE MISSES MORE.

We have been greatly interested in that part of the memoirs of Hannah More which relates to the establishment and progress of the schools founded by herself and sisters. Such an example of usefulness should be held up to the thousands who have the same opportunities of benefiting their race, but who allow themselves to be discouraged by the dread of failure. We were very much struck with the similarity of the opposition which the disinterested plans of these ladies encountered, to that which Sunday-school missionaries represent as falling to their lot. We hope we shall perform a profitable service in giving an abstract of some of Miss More's letters relative to the schools.

Miss More and her sisters having retired to a country seat near Bristol, found that the poor *in* their neighborhood were in a state of wretched ignorance and depravity. They immediately resolved to turn their attention to the improvement of these classes, and to begin by establishing a school in the village of Cheddar, ten miles from their residence. The sisters, Hannah and Martha, took temporary lodgings in Cheddar, to see what could be done. They found a parish of two thousand people, but they were not only ignorant and uncivil, but suspicious of the intentions of their visiters, and unwilling to aid them.

"We went to every house in the place, and found every house a scene of the greatest ignorance and vice. We saw but one Bible in all the parish, and that was used to prop a flower pot. No clergyman had resided in it for forty years. One rode over three miles from Wells, to preach once on a Sunday. Eight persons in the morning and twenty in the afternoon was a good congregation. We spent all our time in getting at the characters of all the people, the employment, wages, and number of every family; and *this we have done in our other nine parishes.*"

As a specimen of the people take the following character. We blush to say that it does not exceed some reports that might be made of occurrences on this side of the ocean.

She went to visit the chief man of wealth in the village.

"He begged I would not think of bringing any religion into the country; it was the worst thing in the world for the poor, for it made them lazy and useless. In vain I represented to him that they would be more industrious as they were better principled; and that, for my own part, I had no selfish views for what I was doing. He gave me to understand that he know the world too well to believe either the one or the other. * * * I made eleven more of these agreeable visits. I inquired of each if he could recommend me to a house; and said that I had a little plan which I hoped would secure their orchards from being robbed, their rabits from being stolen, and which might lower the poor-rates.

"The people were by these means persuaded to permit the experiment, and a house was taken for a school.

"On a fixed day every woman, with all her children above six years old, met us. We took an exact list, from their account, and engaged 120 to attend on the following Sunday. A great many refused to send their children unless we would pay them for it; and not a few refused because they were not sure of my intentions, being apprehensive that at the end of seven years, if they attended so long, I should acquire a power over them, and send them beyond the sea."

The school assembled on Sunday morning, and suitable religious services were performed. One hundred and seventy were present. Several of the youth had been tried at the last court for crimes; three were the children of a person condemned to be hanged; "many thieves; all ignorant, profane and vicious, beyond belief." Two women were employed as teachers. Besides teaching them to read, sew, knit, and spin during the week, the teachers visit the sick, and were furnished with money and medicines to relieve them. They also read and prayed with them, and exerted a kind and spiritual influence. At the end of the year, a sermon was read after school on Sunday evenings, which was attended by a few of the parents and some of the older children. Some violence was used.

"We got a few broken windows; but quiet perseverance, and the greatest prudence with which the zeal of our good mistresses was regulated, carried us through. Many reprobates were, by the blessing of God, awakened, and many swearers and Sabbath-breakers reclaimed. The numbers both of old and young scholars increased, and the daily life and conversation of many seemed to keep pace with their religious profession on the Sunday.

"Bibles, prayer-books and other good books were distributed to those who were thought to deserve them, and many committed large portions to memory. At the end of three years, during the winter, the more serious of the parents began to attend on Wednesday nights; and on Tuesday nights, twenty or thirty young people of superior piety met the school, to read the Scriptures and hear them explained. Societies also were formed among the women, to which each contributed a few cents weekly, to assist them in times of want.

"We are now in our sixth year at Cheddar, and 200 children and about 200 old people constantly attend. God has blessed the work beyond all my hopes. The farmer's wife (our landlady) is become one of the most eminent Christians I know; and though we had last year the great misfortune to lose our elder mistress, her truly Christian death was made the means of confirming many in piety; and the daughter proceeds in the work with great ability. She has many teachers under her, who are paid one shilling a Sunday. I should add that we have about twenty young men, apprentices, servants, &c. who attended the whole Sunday with the humility of little children."

The school at Cheddar having succeeded so well, the sisters (in 1791) turned their attention to other parts of the neighborhood.

POWER OF HOLINESS.

Further extracts from a Discourse of Rev. Albert Barnes on the subject above named, delivered before the Theological Seminary, Princeton. The author is the same gentleman who is mentioned in a Note of the New Haven Professors subjoined to their "Remarks" &c., which we published last week. In this note they say; "On points of great dispute the General Assembly [Presbyterian] admits the subscription of those who reject part of the Confession. This was established in the case of the Rev. Albert Barnes." The "Presbyterian" calls the Discourse "a philippic against the old school."

"He who loves truth will not be fastidious of the quarter whence it comes; and though it may run counter to his own prejudices; though it may infringe on some venerable form of belief; and though it may be opposed to much that passes for knowledge in the world, yet it will be welcome to the heart; and its influence felt on the understanding and the life.

Holiness is the only thing that will produce true independence of thinking and investigation. He that fears God, and he alone, is the man who is in a fair way to be an independent thinker. He that feels that he is responsible to a higher than any earthly tribunal, is he who will be in a proper condition to make any proper use of his understanding. He who is time serving; or who feels it to be his interest to keep in with certain systems and parties; who has made it a point of conscience never to swerve from a system made ready to his hands; or who has laid it down as a maxim that the human mind in all subjects has been taxed to its utmost powers, and that no new and yet unseen view of truth is yet to greet the human soul, will lose the stimulus to exertion, and will pursue a course that shall tend to paralize all his powers. There is nothing but the fear of God that will ever make a man truly independent in the investigation of truth, or in his conduct towards his fellow men. It is by fearing God more than men, not only venerating the system of the schools, that the human powers are put forth to appropriate effort, and called into the utmost discipline. What cramps the intellect of man? What creates the remarkable fact that so few men in any profession or party, ever think for themselves? Prejudice; reverence for the authority of venerable names, living or dead; the domination of a leader; the interest of station; indolence, and vice. * * * * *

There are not a few minds whose besetting sin is a love of speculation; a fondness for explaining the *mode* of things; a partiality for theory; and a habit of carrying these to all the subjects of theological inquiry. So far as I have had opportunity of observing, this propensity pertains to *minds*, and not to *schools* in theology. It appertains as really to the [illegible] school of divinity, as to every new school; and is found just as certainly, and to just as great an extent, in those men who declaim by the hour-glass against it, as in those who avowedly practise it. Now the observation which I am making is, that the fear of God, and not attachment to any particular creed or system, is the most mighty restrainer of the spirit that would be wise above what is written. There are subjects which are placed beyond the reach of human intellect. Piety in the heart will fix the boundaries of investigation in those subjects better than creeds. * * *

Half the Shibboleths of any time or age, cannot be made intelligible to a Christian congregation—perhaps would not be worth the pains of learning them if they could be. I may add, that much talent is wasted, and much time expended among men in securing the ascendency of party; and in a kind, and paternal supervision of all the churches. Not a few, not very aged or experienced champions, deem themselves called upon to extend a kind oversight to all the churches. * * *

Much unseemly ridicule, and much unwise contempt has been thrown at times on what has been denominated improvement in theology. Understanding, indeed, the word *theology* as referring to the system of truth in the Bible, it is certainly not a mark of unusually profound thinking to say that it is not susceptible of improvement. But our danger may be that of deluding ourselves by the sophism of a term. It is possible that among all denominations of Christians, there may be opinions held, or philosophical explanations offered which are not in the Bible; and to remove these, would be an improvement of the system. It is possible that the Bible may be better understood, that the principles of moral government there developed may be better explained, that the character of the human mind, the laws of its action, and the ever varying forms of human guilt; that the way of access to the souls of men by truth, and the subject of evangelical morals and duties as adapted to the new developments of things on earth, may be better investigated and understood; and all this would be an advancement in theology. It is true, that the system was perfect in the Scriptures when they were written. But so was the system of astronomy perfect when the morning stars sang together; nor have the revolutions of ages, or the wear of the vast machine, made any changes, or suggested any improvement on the mechanism of the heavens. It was true that the system of botany was perfect when God pencilled the flowers of paradise; and of chemistry when the air, and waters, and earths of the early creation were formed; and of anatomy, when the first man trod the green earth of Eden. Succeeding ages have detected no fault; and made no improvement on these systems. But that does not prove that the toils of Newton, and Laplace, and Linnæus, and Cuvier, and Davy, and Harvey, and Bell, have been without advantage to mankind. Nor is it demonstrated that the limit of advancement is yet reached; or that the human mind must here pause and hope to proceed no farther. These men have just opened illimitable fields of thought before the mind. And just so it may be in theology. The system was as perfect, in the Scriptures, as astronomy was before Newton lived; *yet it is possible that there are truths, and relations of truths, which the mind has not yet contemplated.* And it is certain that there is no pursuit of truth so adapted to expand the mind as the contemplation of the character of the Creator of all, and of the relations *which* we sustain to him, and of the wonders of the incarnation, and the atonement, and of the immortal destiny that opens before us in an advancing eternity.

[From the Boston Recorder.]

THE PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church is composed of a certain number of ministers and elders, elected by each presbytery in the United States. All questions of discipline, whether for errors of faith or of practice, are liable to be carried up to the General Assembly, for final decision. If a church in Philadelphia is divided into parties, on any ecclesiastical question, it is equally possible that, when it comes before the presbytery, that body also will be divided into similar parties. Then it goes up to the synod, which may be divided in the same manner. Then it must go up to the General Assembly. That it will go up may be known, some months before the election of members. Whether the temptation is allowed to have any influence or not, each party will, when the time of election comes, *be tempted* to vote for those who will be on their side in the Assembly. They will also be tempted to wish that the same may be done in all other presbyteries. Of course, they will be tempted to use means to secure such elections, in as many presbyteries as they can. One of the most powerful means will be, to engage all the religious newspapers in the discussion. No matter what the question is. If it be one in which all the presbyteries can be made to feel that they have an interest, direct or indirect; and if parties can be formed in all the presbyteries, and majorities gained in more than half of them, the vote will of course be carried in the General Assembly.

This is the weak point of Presbyterianism. The danger is, that the energies of the whole church will always be directed to the work of electioneering for the next General Assembly; that, in so large a community, differences will always be springing up, in which the whole church will be made to feel interested, and for a right decision of which, all the leaders of mind in the church must spend their whole force in electioneering; that the promotion of holiness, by the conversion of sinners and the edification of saints, will be neglected till after *this* electioneering campaign is over, and then, till another is over, and so on without end. The only possible safeguard against this evil must be found in the character of the men who compose that church. They must be filled with such ardent and enduring love of holiness, for the souls of men and the glory of God, as will effectually overcome the temptation to election[illegible] sibly escape utter ruin.

At this moment, the attention of ministers and members of the Presbyterian church is extensively called off from the work of promoting personal holiness by direct efforts, and is occupied with the probable doings of the next General Assembly. The great effort of the religious press seems to be, to secure a right decision of some question in the next General Assembly. We believe there is not a single newspaper of that denomination, which has been able wholly to exclude from its column, the absorbing topic, the "Act and Testimony." Presbytery after Presbytery is reported as having acted upon it. In short, the attempt, to make *this* the supreme object of attention and effort, seems likely to be successful. Judging from their religious papers, there does not seem to be pious feeling enough in present exercise in that church, to save it from the ruin which we have described.

We think the question, therefore, ought now to come up for consideration, whether the experiment of Presbyterian church government, in this country, is not a failure; whether the present state of that church does not prove, that Presbyterianism cannot answer the purposes, for which alone it is desirable that churches should exist; and indeed, whether the constitution of that church, by its operation on the minds of its members, calling them off from other duties to engage in electioneering contests, is not actually a hindrance to the accomplishment of those purposes.

We say, it is time to ask these questions. We do not pretend to answer them. It may be, that there is yet piety enough in that church, to save it. We have no doubt there is, if the eyes of its members could only be opened to see their true situation. If they can break away from the chain of two great parties, and go about their appropriate duties as Christians and Christian ministers, their church will be saved for the present; and if they can keep out of such chains for the future, it may live—it *will* live, and flourish, and bless the world, while the world shall stand. But if not, history will soon be obliged to inscribe the name of the Presbyterian church in the United States, on the catalogue of institutions, which *were* alive. It cannot from the very nature of the case, be saved by the prevalence of either party, or of any possible party. It must be saved by the annihilation of all *parties*, and the utter and final abandonment of the course now pursued for securing majorities in the General Assembly, or its doom is irrevocably sealed.

MISSION TO GREECE.—A letter received from the Rev. Mr Hill, dated Athens, July 24th, states that an ordinance had been lately issued, announcing that it was the intention of the government to support, with the greatest energy, the organized seminary, which Mr and Mrs Hill have established, and approves of the selection made, of one of the young girls brought up in it, to conduct the Government Primary Female School, about to be established at Nauplii. The ordinance further resolves—"To direct twelve girls to be maintained at public expense, under Mrs Hill's direction, destined to become future teachers; and the Secretary of Public Instruction then invites me to furnish a list of such persons as we may deem proper candidates."

We have now, says Mr Hill, an annual vacation of six weeks, rendered necessary always by the extreme heat and prevalence of fevers, &c. We occupy ourselves entirely with diligent preparations for the next session; particularly necessary, as we intend to begin our new plan of having our candidates under our own roof.

"But what are we to do for help? Is it possible that the Society will leave the Mission to be conducted under its present very extensive scale by two indviduals? Mrs Hill is willing to labor to the end, but it is evident she cannot hold out alone with such a load, and that increasing."—*Com. Adv.*

No man, but is an easy judge of his own matters: and lookers on oftentimes see the more. I will therefore submit myself to others, in what I am reproved: but, in what I am praised, only to myself.

DOCTRINAL AND BIBLICAL.

1 TIMOTHY III. 16.

1. *God was manifest in the flesh*, in the person of Jesus Christ, who was thus constituted the mediator between God and man, the channel through which the nature of God might flow out and be communicated to all men; the second Adam; the first father of all the sons of God. He was manifested in the flesh, not that he might institute an earthly kingdom, but that he might beget a spiritual seed in the flesh; that he might through death overcome him that hath the power of death, and thus become the pioneer and Saviour of the band of brethren of whom he was the first-born. (Gal. iv. 4, 5; Heb. ii. 10—18, &c.) Accordingly the glory of his nature was hidden under the veil of his flesh. In the eyes of those who looked for a temporal Saviour, "he was a root out of dry ground without form or comeliness." His life was one of sorrow, and ended in ignominy and condemnation. As his kingdom was not of this world, his life in the flesh was not the sphere of the exhibition and vindication of his character.

2. *He was vindicated in the spirit.* When God raised him from death in a spiritual body, and having manifested him to chosen witnesses in the flesh, gave him a place at his own right hand in the spiritual world, far above all principalities and powers, and every name that is named in heaven and earth; he repudiated the accusations of this world, and vindicated the rights and character of his Son. The world that condemned him saw him no more, and the world that received him hailed him as King of kings. Rom. i. 4.

3. *He appeared to angels.* After his resurrection he was partaker of the nature, not of men in the flesh, but of angels; of course he was [illegible] only in the angelic world. (Mat. xxii. 30; Luke xxiv. 31; 1 Cor. xv. 50; Acts vii. 55, &c.) As the inhabitants of that world (many of them at least) were the spirits of men, (Rev. xxii. 8, 9, &c.,) and as all of them were interested in his mediatorial office, (Col. i. 20; 1 Pet. i. 12; iii. 19; iv. 6,) his manifestation in that world was not the least important feature in the history of his work of salvation, and was hailed by all the hosts of heaven with glad acclamations. Rev. v. 11—14.

4. *He was preached to the Gentiles.* As his mission pertained not merely to men in the flesh, but to the higher orders of the angelic world, so it pertained not merely to the Jewish stock from which he sprang, but to those who were esteemed by Jews to be of a lower order, even to the Gentiles. Eph. iii. 4—6; Col. i. 27, &c.

5. *He was believed on in the world*, and by faith in him the same divine nature which crucified his carnal nature and sustained him in temptation, sorrow and death, was communicated to those who followed him in the regeneration. They were in spiritual fellowship with him, though abiding in the tabernacle which he had left. They were his representatives, preaching his words and ministering his spirit, filling up the measure of his sufferings, waiting for participation in his death and resurrection.

6. *He was received up into glory.* Thus the body of Christ, the church of the living God, stood with its Head amid the glories of the Father's presence, and at the same time with its feet on the earth.

The sum of all that has been said is this,—God, in his Son, descended into the lowest and ascended above the highest order of moral beings; and thus by opening a channel of communication and establishing a union between himself and his whole kingdom, became the Saviour, not only of angels but of men in the flesh, not only of Jews but of the whole world.

REMARKS. I. The beauty of the passage will be seen by making the contrast presented in each successive couplet of the six propositions. 1. God was manifested in the visible, but honored and vindicated only in the spiritual world. 2. Though in the flesh he was King only of the Jews, in his spiritual kingdom he bore the blessings of the Godhead on the one hand into the angelic, on the other into the Gentile world. 3. Thus the temple of God stood with its foundation in this world, and its pinnacle in glory. Thus the Father, Son, Angels, Jews and Gentiles became one.

II. If any one doubt whether Paul judged rightly in declaring this mystery of godliness to be the pillar and ground of the truth, let him ponder the following considerations: 1. The doctrine of the union of God and man, through Christ, is opposed to *all sin.* Men cannot make their bodies the temples of God and of idols at the same time. Paul's confession of Christ absolutely excluded all sin: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." If sin found any place in such a man, it was either the sin of a dead man or of Christ. 2. This doctrine is opposed to *all self righteousness.* The testimony which Christ bore while in the flesh, he carries into every heart wherein he dwells—*"there is none good but one, that is God."* The righteousness of every believer is wrought by Christ in him, and God in Christ. 3. This doctrine is opposed to *all disunion.* As Christ and the Father are one, so the whole body of believers are one; one of the members of Christ can no more quarrel with another, than a man can purposely abuse his right hand with his left.—*Perfectionist.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

LEAVES FROM A JOURNAL KEPT IN ITALY.

Mola di Gaeta, Feb. 8th, 1834. In our carriage at sunrise we descended the steep hill of Veletri, which seemed bending, as in watchfulness, over the Pontine Marshes, and soon found ourselves entering this home of the malaria. These dreaded marshes have within them, bordering on the Appian way, the towns of Cisterna, Torre de' tre Ponti, Bocca di Fiume, Mesa and Ponte Maggiore, if towns they can be called, which are settlements just enough for post horse stations and soldier's barracks. It is said to be next to death to live during July and August amid the pestiferous miasma of this region; and the wobegone saffron-colored beggars with faces as wrinkled as baked apples, creeping out of their filthy tenements, show plainly that health has fled to the mountains.

The Pontine marshes, (Pomptina Palus) extend in length more than thirty miles, and are in some parts twelve wide, containing one hundred and thirty eight square miles. We rode through their centre. Our approach to them this morning opened some highly picturesque scenery. The lofty Appenines, in the east with the morning behind them, showed most brilliantly their whole rough outline; and this beauty was brightened by a few of the cumuli clouds, which the night had gathered, reposing in small broken heaps above them, and seeming in the sky like a flock of sheep at rest. There is great uniformity in the height of these mountains. They often remind me of the "Green Mountains" of North America. The old Appian way is the foundation of the present road, which, deviating at first by a few slight curvatures, comes into a perfectly straight line, and upon a water level runs thus more than 25 miles. This road, raised 6 feet above the marsh-waters, has double rows of ash, oak and beach trees on each side; is forty feet wide; macadamized, and kept in such perfect repair that our wheels passed over scarcely one stone so big as a walnut. Two canals, each sixty feet in width, border the sides of the road, and empty their many waters into the sea at Terracina. On one of these Horace embarked in his journey to Brundusium. These deserts do not look as I expected. I had pictured swamps and fens and quagmires and dwarf-brush; whereas they are open pastures, without wood, covered with grass, and some times for a mile or two with water. The short legged, long tailed black horses, the small jet-black hogs, together with the beautiful dove-colored cattle and the huge bushyheaded, curved-horn buffaloes were seen in considerable numbers in the fields. Of birds what immense quantities! pigeons, ducks, hawks, magpies, black birds, crows, &c. They seem the undisputed sovereigns of these terrible demains, and fatten upon what destroys all other life.

The attempt to drain the marshes was made first by Appius Cœcus, continued by Cethegus and the Cæsars, renewed in later days by Pope Pius 6th, and completed by French Engineers under Pius 7th. Could they be converted into farms and put under general cultivation, they would lose much of their remaining unhealthiness.

We felt nothing of the drowsiness here against which we were so cautioned; nor is it to be feared. (Returning, I purposely slept through the whole way, and felt much the better for it.) As we rode we occasionally saw on the left an old Volscian town perched on steep and ragged peaks of the Abruzzo mountains. They have climbed up out of the reach of Malaria, and remind one of a man stretching up his head above a rising tide that threatens his life. O! what a terror has this mephitic vapor been to each succeeding generation! To absorb or smother it, what has not been done? Philosophy, in every age, has read lectures to this powerful angel of death; chemistry has tried to separate its poison in the fiery alembic; poetry, in every measure and in every tongue, has wailed over it a deep-toned lament; politics, with daring front, has threatened it with legislation; and religion, with angel faith, has prayed Heaven to stay it; nevertheless it keeps up its annual attack and riots in its annual victory. It regards no threats, submits to no analysis, listens to no prayers, heeds no incantations.

We stopped at the convent built where St. Paul met his friends and where he saw the three taverns, or rather the tavern with these signs. No traveller in that region will wonder at the Apostle's joy on that discovery. At Terracina our dining room was almost directly over where the surf of the Mediterranean dashed noisily against the rocks; a sound which brought that of Nantasket beach most gratefully to my recollection. Beyond this place we had the sea on our right beneath us and the lofty Appenines on the left above us. The road is here very narrow, and a castle at the bend commands both sides. This pass (Lantulæ) was occupied by Fabius in the second Punic war to prevent Hannibal's coming by the Appian way. In the distance we saw, also, the island of Circæum, about which Homer sung, and where the companions of Ulysses were imprisoned. At Fondi we had our passports examined; and a few shillings, throwa as a cake to Cerberus, enabled us to pass without detention into the dominions of Leopold. By the way the characteristic blustering of this Neapolitan custom-house officer, was, I fancy, a faithful copy of that official consequence, which so much pleased Horace, when, at this very place, he encountered such an underling sprig of authority. Here too it was that that the semi-tragic story of Italy's beauty, Julia Gonzaga, had rise. Hearing the Turks approach, she sprang from her bed, leaped from her window and fled to the woods, thus securing herself at midnight from the corsair Barbarossa, who intended to present her to the Grand Seignior.

Fondi is not a clean town; the pavement of the main street is said to have been laid 2000 years ago. Itri, a small town beyond, is most remarkable for its dirt. Hogs, men, and horses live together. The country now became very beautiful. Orange and lemon trees loaded with fruit; fig trees and aloe hedges, jasmine and olive, vineyards and green fields brought summer to us.

A mile west of this place, is a ruin called the "cenotaph of Cicero," commemorative of the murder of the orator on the spot. I never think, without deep indignation, of that diabolical proscription list of the triumvirs, and the revengeful success of Mark Antony in procuring the enrolment of Cicero on the bloody catalogue. His death was decreed. He fled from Rome in a litter and got as far as here, when the murderous embassy overtook him. He put his head out of the litter and it was immediately severed from his body. His country seat is just at hand. His cenotaph is a building, which was encrusted with marble. It is about twenty feet square at the base, lessening gradually as it rises to its present height, 40 feet. It has three dimly discovered stories, is circular inside, and has a straight column running up through the middle. It exhibits every appearance of decay, being covered with moss and ivy. As I stood on the spot whence that great and commanding spirit took its flight to the world of immortals, I recollected the opening of his third oration against Cataline; and I asked, was there not one friendly voice to save his life as he had saved the state? He had his faults we know, but they were those of his day. He had social virtues and mental qualities which will live in men's minds when malaria shall have swept the "eternal city" from the earth. *Here Cicero fell!* the profound philosopher, the skillful rhetorician, the consummate orator, the self-sacrifising patriot. Hallowed be the spot where his blood has wet the soil. It is holy by such anointing. His death gave the last glory to his reputation. The orb of day may set in clouds, but these throw over the world a light more briliant than can be reflected from serener skies. B.

FOR THE CHRISTIAN REGISTER.

ALCOHOL IN FOOD.

The opposers of temperance lay much stress on the circumstance that alcohol enters into the composition of the various articles which men use for food. Nature, they say, would not prepare our food of materials which are deleterious to health.

This seems to me to be the strongest argument that can be brought in favor of the use of ardent spirits. But what is its force? Because the Author of nature has introduced into articles intended for food a very minute proportion of alcohol, does it necessarily follow that it is wise and safe to extract that substance and introduce it into our system in large quantities by itself? In doing so, we have no right to say that we are but using the gifts of a beneficent creator. As well might the sick man be considered as following the prescription of his physician, who, on receiving a quantity of medicine containing prussic acid, should subject it to a process that would extract the poison, and swallow *that* alone.

But setting aside this consideration, there is another which it appears to me ought to have great weight on this question, though I do not remember to have seen it alluded to. It is this. Whatever proportion of alcohol there may be in our food in its *raw* state,—where it may be useful for the purposes of preservation, &c.—nature has provided that in the process of cooking a large part of it shall be discharged before it is in a fit state to be used. Now it is reasonable to suppose that if alcohol in large quantities were necessary to the human body, nature would not be at such pains to expel even a *small* quantity from our articles of food. M.

FOR THE CHRISTIAN REGISTER.

FOREIGN PAUPERS.

I have stated in a previous paper some official facts showing the rapid increase amongst us of this class of persons, and a few of the dangers to be apprehended from them in diminishing the rewards of labor and gradually supplanting our native population. And I would now add that it has been recently observed in a popular periodical work that the increase of foreigners is at the rate of 250,000 a year, while our own net increase is but 300,000. All of the former indeed are not included in the ranks of the ig-

norant, and depraved—nor are they all paupers; —still ignorance and depravity are to be predicated of the greater number of them, and there is nothing to prevent even in this favored part of our land, on any trifling cause, a repetition of the scenes of bloodshed and murder that have so lately been exhibited on the route of the Baltimore and Ohio Rail Road. At this moment some 400 or 500 Irishmen are in the Baltimore jails, charged with, and several of them perhaps guilty of participating in this horrid transaction. Slight causes of offence among us might lead to sanguinary results, and to an irritation once commenced, whence would come the stay, and where would be the limit of injury, to property and life. Even now there is no doubtful manifestation of that growing jealousy and enmity which unless the causes are checked may end in a sad catastrophe.

By any thing I have said or may say, I have no intention, and God forbid that I should be the occasion of stirring up any more of a hostile feeling between our home-born citizens and foreigners. Rather would I seek to allay it, while pointing out distinctly an existing evil, and endeavoring so far as the feeble efforts of an individual may have influence, to arouse the community betimes to counteract its inevitable tendencies. I feel for my country, and conscientiously believe that its whole policy for years with regard to the reception of foreigners is fraught with danger to the institutions we have been taught to value as our protection in all our social civil and political relations. Why this policy?—is it or has it ever been necessary for our national strength and increase? We came out of the Revolution more than three millions strong,—poor indeed, but with stout hands and brave hearts, and an untrodden field was before us, upon which we were gladly entering, and should at a sufficiently early day have filled with our own people, bone of our bone and flesh of our flesh. Did the agriculture of the country need husbandmen? we had scarcely time to feel the want, before we found it satisfied from our native increase. Did commerce extend with its thousand arms and our ships vex every ocean? our hardy mariners rose up in abundance, an adequate supply in this important department of industry. Indeed in every useful and necessary pursuit we could draw upon our own resources without stint or intermission, nor draw in vain.

It is a vainglorious boast that our population is swelling beyond all historical precedent, if there is mingled with that increase a large infusion of foreign matter gradually sapping and undermining the integrity of the whole mass. Even when the foreigners who come amongst us are of an industrious class, like the Germans of Pennsylvania, where is the benefit? If they were not the lords of the soil, our own people would be, and we should not witness the strange anomaly of a state, one third, or one quarter part of whose voters are from a foreign people, whose newspapers and school books are printed in their own language, and who instead of melting down into the general mass, take pride in preserving themselves as a distinct race, and in instances more or less numerous will not that their children should be instructed in the English language. Are such the ripe materials for citizens of what we are apt to look upon as a tolerably perfect Commonwealth, and well instructed in the duties of freemen, and in the principles of our institutions—or are they easy instruments for the arts and duplicity of demagogues?

And here we must bear in mind that we have in the Germans an illustration of the better portion of foreigners who gather within our borders; and if what we have said be true of them —what can be said of the wretched influx of the ignorant and profligate whose name is legion?

Shall not the country be on its guard when all our principal atlantic cities are crowded with this people, who besides the increase from importation exhibit here the same fecundity for which they have been celebrated in their own land, and form so many foreign nations in miniature in the places of their residence. If there were any possibility of educating the feculent mass, or of training up the offspring like our own children, in habits of virtue and order, and of inspiring them with the faculty which Americans are said to possess largely, of taking care of themselves and making their way in the world, it would be some alleviation of their condition, and shed a ray of light upon our own prospects. But these people grow up and intermarry with those of their own nation and in each successive generation retain the qualities of the preceding, and of course the same national peculiarities. How then can they be made to understand, what even to their shame be it spoken, many of our own citizens are ignorant of, the complex nature of our political institutions—the distribution of powers in the states, and their relation to the general government? How then can they understand the duties of freemen, and the responsibilities of that character. How can the system of free school education, diffusive as it is, reach them with any efficiency even in this part of the country?—and if not here, what is to be the final condition of this population in other parts of our land, where these schools are unknown, and where ignorance on one side will come into collision with ignorance on the other? To answer this question needs no prophetic vision; the evil results *will* come in the natural order of events, as sure as effects follow their causes, unless early and strong measures are taken to prevent them.

The best part of the public are now with reason alarmed upon this subject, and it is to be hoped that their just fears will lead before it is too late to action.

CATHOLIC CHURCH.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

I have read with deep interest the remarks in your paper of the 13th inst. under the title, "Catholic Church"—an interest, deeper and more serious perhaps, than the subject would justify, if the question which it involves were merely a question whether some of those doctrines of that Church, which have been emphatically pronounced *absurd* and *idolatrous*, are substantially true or false. If the Catholic Church were a religious establishment, and nothing more—if its organization and discipline had respect only to the relations existing between the Creator and the creature, however I might pity the blindness, which gives importance to ceremonies and forms, I should be one of the last men on earth to intefere with so harmless and inoffensive a superstition. God forbid that, in this land of freedom, which boasts of its universal toleration, a church or an individual should be molested in the worship of God, agreeably to any form that such church or individual may deem most suitable to the capacity of the worshipper and most acceptable to the object of worship. I would not, either by argument or authority, deprive a Catholic of the privilege of awaking his pious gratitude by the counting of a string of beads, nor attempt, by ridicule or sarcasm, to diminish his veneration for the most trifling relic, or the most unmeaning emblem that was ever consecrated to the service of religion.

Thus far, Sir, you and I shall doubtless, go hand in hand; but, a line farther, and I fear we should separate. The Catholic Church in my estimation, is very far from being so harmless and insignificant an institution as the tone of your remarks seems to suppose. It is essentially, a political institution—the end, at which it aims, is temporal power. It is infallible, and admits no curious investigation into its pretensions; all power in heaven and in earth is given to it, and it can suffer no cotemporary or competitor to share in its prerogatives. Other Churches (or sects) may be content with the belief that their triumph will be manifested in some other and more perfect state of existence; but the Catholic Church holds the key of Eternity in her right hand, and, with her left, stretches forth the sceptre of Time, while she demands implicit and universal obedience. Is there nothing in all this for a republican to fear? Can the man who sees the Catholic Church, using all her means to increase the number of her obedient, compliant, uninquiring converts in this country, feel no cause of alarm? Can he witness, daily and hourly, her systematic efforts to make proselytes in this republic, and refrain from raising his warning voice to awaken his countrymen to an inquiry into the probable consequences of all these efforts? Even you, Mr Editor, admit that "so far as these efforts are successful, so far also our liberties are invaded; SINCE THE CATHOLIC RELIGION IS THE INVETERATE FOE OF CIVIL LIBERTY!" I cannot but regret, sir, that with this confession hardly dry from your pen, you should think it expedient to sneer at the fears of those who do not look upon the efforts of the Catholic Church to make proselytes and to establish its claims to "give rulers" and "exact tithes," as quite so insignificant and contemptible as you do yourself. "No person," you say, "would shudder more than we at the thought of the Catholic Church, or any other, over-ruling the political concerns of the country." And yet, Mr Editor, what is the tenor of your essay, but to lull to sleep the inquiry and the jealousy that should watch over and protect our political concerns? "We cannot fear them; we, the descendants of the Puritans, cannot fear them. Let those fear them, if they will, who have a hierarchy of their own." I am aware, Sir, that you and I, as Unitarians, have no hierarchy to fear for; we bow to no authority but that of our consciences and our God. But does it follow that we should have no fear for our country? Unitarianism is the democracy of religion; but is Unitarianism, of itself, able to protect our republican government and institutions against the active and vigorous, and untiring labors of a hierarchy, which can command more than half the revenues of the Christian world? and which embraces three fourths or more, of the population of Christendom in the pale of its communion? Even in these United States, how utterly contemptible is the *wealth* of the Unitarians compared to that of the Catholics; and as to *numbers*, there is not one Unitarian to a hundred Catholics. And what is the relative *increase* of the two sects? How many proselytes, Sir, do the Unitarian associations, aided by your efforts as an Editor, and those of three or four other Editors, scattered over our immense regions, make in a year? How many communicants of a Unitarian Church are added in a given year by immigration? Compare the number of these additions to *our* church with the hundreds and thousands of Catholics that are vomitted upon our shores annually monthly, almost weekly, from "the corrupt dominions of the old world,"—and tell me if the descendants of the Puritans have no cause of alarm. The temporal power of the Catholic Church is indeed passing away from Europe, but is its power in the least diminished by a change in the scene on which it is exhibited? What was its power in these United States fifty years ago, and what is it now? Has it gained here *less* than it has lost in Europe, during that period. A very slight examination, I think will satisfy you, that the tiara has lost none of its brilliancy; one or two small gems may have dropped out, but brighter and more effulgent jewels have been added, to increase the vanity and arrogance of the successor of St Peter, and to dazzle and confound the ignorant and unthinking—those who are willing to be led in chains to save themselves the labor of self-government, or too lazy to remove from the high-way, though they see the mob approaching which will trample them to death.

After all, Mr Editor, I have some reason to hope that you are not so cold and indifferent a spectator of this warfare, as one might, at first view of your remarks, be justified in supposing. You "are not without fears of the corrupting influence which has been introduced" into our country, by those, who have come here to enjoy our civil and religious liberty. Why, then, seek to allay the fears of others? Why do you cry *Peace, Peace!* when there is no peace? Ought you not, rather, as a faithful sentinel on the watch-tower of freedom, to blow the trumpet, and summon to your aid the wisdom which can seek for palliatives, and provide preventives for future evils?

You may think, Sir, that I am warmer in this concern than the subject or the occasion warrants. Zeal and earnestness I will admit, if you will not charge me with impertinence. I have witnessed with deep and inexpressible emotion, the annunciation of sentiments similar to yours, from the pulpit and the bar, in Faneuil Hall and at the corners of the streets; but, in all these connections, I believe, without deliberation, or from a mistaken conception of the weakness and insignificance of a Church, (or a *sect*, if you prefer that word) which laughs at your indifference and takes advantage of your boasted security;—a Power, let *me* call it, which bids fair, at no distant day, to scoff at your calamity and to mock when your fear cometh.

J. T. B.

Cambridge.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 20, 1834.

THE PILGRIMS.

In two days will recur the Anniversary of the landing of the Pilgrims, carrying our thoughts back to the origin of New England. Many devout ascriptions of praise will doubtless be offered to Almighty God, on the intervening Lord's Day, for all that he hath done for us the descendants of the Pilgrims and of the successive families of Puritans which afterwards migrated hither. And when we look back to our origin and history; to the germ and growth of our free institutions, civil and religious; if the considerations thence arising do not afford occasion for unfeigned thanks to Almighty God, from whom all good things proceed, we must look in vain to the history and condition of any portion of mankind for such occasion of gratitude.

We are the descendants of the *puritans*, a name which, if it were given in derision to those who were thought to be over scrupulous, was on the whole richly deserved as a name significant of purity. The manners, feelings and principles of the puritans, softened (and in some respects too much weakened and relaxed) by time and liberal intercourse with other denominations, always have had and still have a marked influence upon our general character. New England was eminently the land, the city of refuge, of those stern opposers of civil and ecclesiastical usurpation. The pilgrims who landed on the desolate shores of Plymouth in 1620; those who following the example of the religious adventurers at Plymouth migrated to Massachusetts Bay in 1629, and gave birth to the grand colony of that name; those who formed the colony of Connecticut in 1636, and of New Haven in 1637, were all Puritans, men who would not be driven to compliances against their consciences and their inalienable rights.

They were the thorough reformers, who would not endure any vestiges of the Romish Church, some of which they traced in the Episcopacy of England. The Bible was their professed standard, not only for doctrine but for discipline; and they carried to its full extent what is now universally conceded and acted upon in our country—namely the churches' independence of temporal sovereignty. Their tendency was to the plan of the entire independence of churches, or to congregationalism, which is much the same thing. They were fully conscious of their own rights, and firm in the maintenance of them; though it must be acknowledged that they had not yet learned the duty of toleration, much less the duty of conceding to all professed Christians that perfect equality, to which they are entitled as subjects of a common master, Jesus Christ, the only head of the church. They regarded many things in the English Church as too closely allied to the Catholic Church. They were for rejecting one after another the forms and ceremonials of worship, the hierarchical distinctions, the vestments, the decoration of churches with sacred pictures—in fine every thing which was outward, trusting solely in the spirituality of their religion and the corresponding spirituality of the inner man. Herein it may be they went to extremes, and in putting off the external aids to devotion they were obliged to substitute a degree of fanaticism in its place in order to check the natural tendency to the decay of vital religion. It was much the same then as it is now among us, with those who are called orthodox. The doctrines of both are similar and abundantly terrific—but when preached over and over again, week after week in the ordinary way, they cease to excite any emotion. Hence the puritans in early times railed against prelates and prelatical power not without reason, but with unreasonable epithets,—calling the archbishop of the principal see, the "Beelzebub of Canterbury," "the anti-christian beast," and such like gentle names. And hence, in modern times, the preachers of the same doctrines of Calvinism when they find that the endless repetition of what they denominate the doctrines of grace or the doctrines of the cross have become inoperative, resort to a system of revivals, as a substitute for the doctrines which, if we may speak freely, appear to be a speculative, philosophical system, which has little that is attractive in itself, and which left to itself would become powerless.

Now it may be asked, is it any privilege to have sprung from such ancestors? Certainly it is. Coming out from a corrupt church, they made the first noble advancement in the cause of religious liberty. They took their stand and maintained it like martyrs, in defence of the rights of conscience, so far as they claimed those rights for themselves;—it was left to those who came after them, to make the next great advancement, (more disinterested but less costly) of yielding to others the same enjoyment of the rights of conscience that they possessed themselves. The old puritans never seem to have thought of this even in theory; their descendants have been ready enough to admit it in theory, but have been very slow to put the theory in practice. Still the doctrine of Christian equality as it respects all rights and immunities has been so long and so universally admitted as a first principle, that all our political constitutions, and our customary modes of speaking on the subject are grounded on this assumption; and no undue advantage can be gained by any sect through the power of the magistrate. There is nothing therefore in the way of the practice as well as the theory of religious freedom but public opinion, and this is doubtless tending the right way. The arrogant claims which are sometimes made for what is called orthodoxy, and the contemptuous expressions used by those who have more zeal than discretion on the religion, if they deign to call it by that name, of Unitarians, are becoming very harmless. When congregationalism was almost the exclusive denomination among us, and the standard of orthodoxy was somewhat vague, when the written code of discipline was not binding except by voluntary consent, and the system of doctrine unwritten, allowed all the latitude which the written system of the Church of England is made to allow, we generally went along quietly, though with various shades of difference.—There was then no motive for wrangling; religion was not so much of a business; missionary operations, theological schools, and religious newspapers and journals were not in operation; and though there might be then as much religion as now, yet there was less speculation and less action about it, and withal probably much less knowledge of a certain kind. But we are inclined to think that the Bible was then more read, and if it was generally understood that all were Calvinists or orthodox who did not declare themselves otherwise, yet from the induction we can make on the subject from what we have heard and read and known—Calvinism was, with a very large portion of the people and of the clergy too a pretty inoffensive matter.

It was not till more liberal and enlarged views of Christianity began to manifest themselves so clearly as not to be misunderstood and the leaders of the Calvinistic school began to think their craft in danger, that controversy and schism prevailed widely. The orthodox, so called, accused those who did not come up to their standard, of forsaking the old paths. They went back to what they termed the doctrines of the reformation, and recurred to our puritan ancestors who first settled these shores as standards of orthodox faith. On the contrary those who were accused of departing from the faith of their forefathers were willing to meet these accusations. They maintained and proved that the doctrines, the very first principles of the reformation were the right of private judgment and the sufficiency of the scriptures—and they were ready to go wheresoever these led them, trusting in the divine guidance. The doctrines of the reformation are one thing, and the doctrines of some of the reformers are another. If the doctrines of the reformation be the standard for all times, and this standard is to be fixed by the modes of faith of individual reformers, why not take Luther the chief of the reformers, for the *chief* standard of faith, and go back to the doctrine of transubstantiation, or the real presence of the body and blood of Christ in the bread and wine consecrated for the Lord's supper—why not do this, and thus consecrate all mystery —thus adhere to the letter which killeth, to the neglect of the spirit which is the true life of faith and holiness. So again of the puritan fathers of New England, it was not denied, that they were Calvinists strict beyond all the bounds of reason. But it was asked, for what came they hither? Was it to secure to themselves the indefeasible rights of conscience, or to bind the consciences of their descendants with cords from which they never could be loosed? Doubtless for the first.

Now the transition is easy from the principles of religious liberty which our fathers brought with them to those of civil liberty. Indeed it was hardly a transition at all. Their resistance had been to the combined tyranny of church and state, combined most intimately since the sovereign was not only the defender of his throne and kingdom but also defender of the faith and keeper of the consciences of his subjects. Consequently the seeds both of civil and religious liberty were sown simultaneously with the planting of the New England colonies; and their whole history shows that the seeds germinated and grew and brought forth fruit. Liberty therefore with law and order extended with the growth of population, and there was never a moment when the colonists would tamely submit to oppression from the parent government or from their own. While in regard to religion there was a tendency to stand still, since the principles of the puritans were stern and their prejudices were strong and there was a near agreement among them, yet the struggles they had passed through naturally produced that feeling of personal freedom, which tended ultimately to independence of mind on all subjects. This result was slow, as it always is in religion and Roger Williams, at one time of Salem, and afterwards a fugitive and exile at Rhode Island of which he was the father, was the first man so far as we know, who understood and fearlessly maintained the principles not only of toleration but, what is much more, of equality in christian privileges. Still if all the Atlantic colonies had been formed of puritans, there is no doubt we think, that both civil and religious liberty would have grown and matured. That with such materials we should never have been in danger of permanent hierarchy or despotism, certainly not of that worst of all governments, the government of the priesthood, sustained by civil power.

PEACE.

AMERICAN ADVOCATE OF PEACE. CONDUCTED BY C. S. HENRY. [NOS. 1, 2, AND 3, JUNE, SEPT. AND DEC.]

The Editor of this work has taken hold of the cause heartily, and has enlisted able coadjutors. It does not consist of scraps and fragments, of loose and repetitious declamation upon the wickedness and the horrors of war but its evils are set forth by convincing arguments, and powerful appeals to the understanding as well as to the conscience and feelings. In each number there are two or three Essays having severally distinct subjects and showing the pernicious effects of war in its political bearings or upon the social and domestic state its disastrous results both in an economical and moral point of view.

In the first number the Editor speaks of the "progress and objects of Peace Societies.' The apathy with which war is regarded he attributes mainly to "a vague feeling of the hopelessness of attempting to put an end to so "vast and deep rooted an evil." The apathy appears equally strange and unreasonable, when we look at the dreadful evils of war, and consider the blessings which would flow from its abolition as they are summarily described by Mr Henry.

War exhibits mankind in a most unnatural and revolting aspect. It is utterly at variance with the spirit of Christianity. As a mode of deciding national differences, it is barbarous and absurd, without equity in principle, and never insuring a just decision. It combines sources of crime and misery incalculably beyond every other scourge of the earth. Its perpetual abolition would not only dry up these sources of evil, but would remove the greatest obstacles to human advancement; would quicken all the springs of social welfare, physical and moral, and open the road to indefinite progress and perfection. Finally, this result is precisely what Christianity contemplates, —what, in its legitimate influence, it tends to produce, and is destined to achieve.

After giving a brief history of systematic efforts in the cause of peace and the formation of peace societies, the Editor lays down the following propositions "fearless of all contradiction."

1. That the adoption of a peaceful policy by which the differences of nations should be decided, without recourse to arms, on the principles of moderation and equity,—would put an end to immense evils, and would in every way, incalculably promote the physical, moral and social welfare of mankind, and is therefore commended by every consideration of enlightened self-interest.

2. That Christianity in its whole spirit and tendency, aims to produce, and if its legitimate influence were now predominant in Christendom, infallibly would produce such a consummation.

3. That the spread of Christianity and the full development and application of its principles, as the remedy for human evils and the means of human advancement and perfectionment, is, in the intentions of Providence, to be effected by the agency of its friends, and is required of them by its express commands,—and of course in relation to this, as well as every other object involved in the application of its principles.

4. That through this agency, such shall be the ultimate result, Christianity by express predictions renders certain.

5. To attempt, therefore, what the welfare of the world requires, what the true spirit of the Gospel tends to effect, and if prevalent would effect, and what through the commanded exertions of its followers it is destined to effect,—is beyond all contradiction a DUTY.

The friends of peace have not had much to encounter in the way of avowed opposition; but they have been obliged to contend with what is more discouraging than unreasonable opposition, since this would doubtless tend to produce a favorable reaction. They have had to go forward in small companies weighed down by the indifference and coldness of the great mass of the community. The only objection which has been made to the efforts in the cause of Peace, if it deserves to be called an objection, is of a negative kind; and one which is attempted to be sustained by great faith without works. It is that "all our special exertions are needless and fruitless, because the predominance of the spirit of the Gospel is the only influence that can put an end to war; till then all we can do will be of no material avail, and our exertions in regard to this object should be involved in the general effort to promote Christianity."

Mr Henry does not regard this objection as worthy of any thing more than a few passing remarks.

This objection is absurd. It proves so much that it subverts itself. For the same reason would be valid against special exertions to put down any and every other evil in the world. All other *evils*, as well as war, have their origin in human corruption; the spirit of the Gospel is as much opposed to them, and would, if prevalent, as effectually put an end to them, as to war. On the ground advanced, therefore, we might as well decline co-operation with special exertions against *Intemperance*, and even the *legislative* and *judicial* action of society against vice and crime, might be dispensed with.

If it be not the duty of Christians to do what they can to promote "peace on earth and good will to men," thus cooperating in the great purpose of Jesus Christ himself, we know not where to find obligations to aid any benevolent undertaking. And we would say to all who speak of the discouragements to engage in this duty as Professor Ware Jr. does in his Discourse on Peace: "If it be a duty which we are called upon to perform, it is no matter whether there be any visible encouragement or not. Duty can be done sooner or later. It must be begun, —in the dark perhaps; but we shall work our way to the light."

This subject is appropriate to this season when the day is just at hand which is celebrated by the greater part of the Christian world as the birth day of the Prince of Peace, of the Messenger of those glad tidings, which, if regarded, would preserve not only domestic peace and that of communities, but also the peace of all Christian Nations.

CHRISTMAS.

While in our hurry and perplexity we were thinking what we should say about Christmas, we were providentially favored with the two following communications, which we recommend to the serious consideration of our readers.

CHRISTMAS AND NEW YEAR'S PRESENTS.

MR EDITOR.—The days are close at hand when every body gives away something to somebody;

"Those give now who never gave before,
And those who always give, give now the more."

All the children are expecting presents, and all aunts and cousins, to say nothing of near relatives, are considering what they shall bestow upon the earnest expectants. It is a delightful season, and an incalculable good is done by the kindnesses paid and received. I observe that the shops are preparing themselves with all sorts of things to suit all sorts of tastes; and am amazed at the cunning skill with which the most worthless as well as most valuable articles are set forth to tempt and decoy the bewildered purchaser. I wish to suggest to your considerate readers, that it will be well to put themselves on their guard, and be resolved to select from the tempting mass only what is useful and what may do good. Why should they purchase empty trifles, which amuse or gratify for the day only? When so strong and peculiar a feeling connects itself with the gift of this season, why should they not do something which will last,—which can be retained as a token of affection and even impart instruction for many years?

Nothing seems more suitable than Books for this purpose; and of this article there is no scarcity. Our book shops are full of them; and on the greatest variety of subjects and in all degrees of beauty, they spread themselves out invitingly. The very multitude bewilders most purchasers; and often have I been pained to observe the perplexity of some kind parent or friend, who wished to choose wisely, but knew not how, and after long balancing took something at random, perhaps good, perhaps worthless. It seems to me every one should learn before-hand the titles of some valuable works, and go to the shop resolved what to buy; or at any rate, should well consider and ascertain the character of the beautiful tempters set before him, and not be deceived by fair and specious looks, nor take what may perchance prove worthless merely because it is new. In many, many cases, we may say of books as of wine, *the old is better;* and what was not written for the occasion is generally worth more than what was written for the occasion only. For example,—if I wish to convey to a friend some solid token of affection at this season, I shall not ask for the newest book or the most luxurious annual; for I know not but they are too silly to be read. I shall rather ask for some book of substantial merit, which may remain by my friend's side as a pleasant companion and wise counsellor as long as he lives. One of the volumes of *Dr Channing's Works*, or Mr Palfrey's *Sermons on the Domestic Relations*, would cost less than an ornamented annual, and in ten days would be worth more than all the annuals put together. By the way, there is a propriety in the subjects of the work I have named on the Domestic Relations, which renders it peculiarly suitable for the occasion; and I know not that I could choose a better book for my recently married friends. Then if I desired smaller and less costly gifts, I would take the delightful *Selections from Fenelon*, or *Priestley*, or *Jeremy Taylor*, containing both the example and the practical wisdom of those great men; the little volume of *Extracts from John E. Abbot*, full of quiet and holy beauty; Bowring's *Matins and Vespers*, or *The Rosary*, that fine collection of religious poetry by J. T. Buckingham;—&c. &c. I mention these as specimens. I should be sure that where these little jewels should go, my friend would be enriched; and the gift would forever connect in his mind and in my own, the affectionate feelings of the season with the most religious and lasting purposes of the soul.

E. N. T.

A WORD ABOUT CHRISTMAS.

MR EDITOR.—I hope that on the coming Christmas we shall not forget that one of the titles of him whose advent we celebrate, is, THE PRINCE OF PEACE. I hope that by our prayers and our preaching we shall seek to promote the cause of peace. A large number of ministers are under an engagement to preach on the subject every year at this season. Why should not all do it? The simplest and the sure way to render peace principles prevalent and abolish wars from the earth, is to unite the action of all the preachers of truth, so that every congregation in every city and village in Christendom shall every year be made to hear the truth and to feel its solemn importance. Where this shall be done, the object will have been accomplished. The people will have become *wise;* and we well know that "*war is a game, which, were their subjects* WISE, *kings would not play at.*" Let us then *begin* now. *Let* every congregation, henceforth, receive the true instruction yearly.

FLEURY.

CATHOLIC CHURCH.

We thank our *friend* and correspondent J. T. B. for his remarks upon what was contained in the last Register, concerning the Catholic Church, no less than if he had coincided with the Editor of the Register in opinion. One misapprehension of his (for which we are probably more in fault than he) we must in justice to ourselves correct. He says,—"Even you, Mr Editor, admit, 'so far as these efforts [in proselyting] are successful, so far also our liberties are invaded; since the Catholic religion is the inveterate foe of civil liberty.'" This is no confession of ours. We were speaking of the reasoning of a writer in the New York Observer; and giving the substance or main propositions of his argument.

Again our correspondent seems to confine the meaning of our expression of confidence in the people of New England, to a narrow expression of our confidence in our own sect, and proceeds to expose the weakness of Unitarians in regard to numbers and wealth as compared with Catholics. He quotes from us the following sentence—'We cannot fear them [the Catholics]; we the descendants of the Puritans cannot fear them. Let those fear them if they will,

who have a hierarchy of their own.' Is it possible that our correspondent could understand us as claiming for the Unitarians (so few in number as they are in New England the land of the Puritans) the exclusive honor of descending from the Puritans, or of renouncing all hierarchy? Hierarchy is disclaimed by all our orthodox congregational brethren, by Baptists, by Universalists, by Protestant Methodists—by all Protestants except Episcopalians and Episcopal Methodists:—for Presbyterians, if we have any, are so few that they need not be named. 'We the descendants of the Puritans' means therefore the people of New England in general.

If all Catholic Ireland is to be transplanted here, with all the privileges of citizens, the right of suffrage not excepted, a political consideration springs up of incalculable importance. We have no disposition to cry "Peace, peace, when there is no peace," and shall be as ready as our correspondent to resist all encroachments upon our civil or religious liberties. We have many things to say upon the subject thus brought back to us, but we cannot say them now.

WEBSTER'S AND WORCESTER'S DICTIONARIES.

Of the Editor of the Worcester Palladium, whose assault upon Mr. J. E. Worcester led us to speak of these Dictionaries, we know nothing, except what we have learned from his paper. He acknowledges his need of instruction, but spurns our mode of teaching and reproof, and withal like some younger persons, when irritated, "calls us names", if not directly, by implication. If he had exposed us by printing the lessons which we penned for his benefit, the public would have been better able to judge whether our mode of instruction was or was not suited to the person for whom it was intended.

But since this uncomfortable relation between us is closed, we purpose to take the place of a pupil in our turn, and venture humbly to ask the Editor of the Palladium one or two questions.

What are the "many strong points of resemblance between Webster's and Worcester's Dictionaries, which fully justified the conclusion to which [the Editor of the Palladium] came"?

If this question, which is formed out of his own assertion, is too general, we will divide it, and inquire—

1. Whether Worcester took Webster's Dictionary for the basis of his own, in the selection of words, and the definition of them?

2. Did Worcester take his system of notation for the pronouncing of words from Webster? If so, where shall we find Webster's system of notation?

3. Does Worcester or does he not generally prefer Walker's pronunciation, to any other single authority?

4. Does Worcester follow Webster in any of the peculiarities of the latter, in respect to pronunciation?

5. Does Worcester adopt in one single instance, Webster's peculiarities in orthography? [We can point out many, very many remarkable instances where he does not. We leave out of the account, those two large classes of words, one ending in *ic* or *ick*, and the other in *or* or *our*, in regard to which they agree, both following the usage of this country, and what is becoming the prevailing usage in England.]

These questions cover the whole ground; and as the Editor of the Palladium is familiar with the whole ground, he will doubtless favor us with his replies.

As we have published the unjustifiable allegations of the Worcester Palladium against Mr. J. E. Worcester, we shall endeavour next week to publish Mr. Worcester's communication addressed to the Editor of the Palladium, and published in that paper.

THE PERFECTIONIST.—This is the title of a Journal in the common form of a Newspaper proposed to be published monthly, at New Haven, price *fifty cents* a year, *in advance*. Four numbers have appeared, and the name of the publication is also the name of the sect (a sect we suppose it may be called) which has recently sprung up, and which manifests all the ardor naturally looked for in those who avow a new religious tenet opposed to prevalent doctrines.

We must give the conductors the credit of being most industrious commentators on Scripture, and of exhibiting a truly Christian spirit, whether they be *right* or *wrong* in regard to Christian doctrine.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

MISS ABIGAIL THAYER.

Died in Lancaster, on the 10th inst. Abigail, youngest daughter of Rev. Dr Thayer, aged 22.

We are unwilling that the lamented subject of this notice should pass down to an early tomb with the record merely of her departure. We are induced by a belief that it may be useful—especially to the young, as well as by sympathy with her afflicted relatives and friends, to trace some of the features which will cause her memory to be tenderly cherished in many hearts. The death of any in the flower of life teaches a lesson peculiarly solemn and impressive to survivors. But in her character—it will not be deemed, by those who knew her, extravagant eulogy to say—there were qualities fitted to make her loss at once deeply felt and productive of salutary impressions. In her, intellect and feeling—a calm, discriminating judgment, energy of purpose, and quick sensibility, were beautifully blended. Formed by nature and cultivation to impart happiness in the social circle, she took a lively pleasure in contributing—but without any affectation or passion for display, to others' enjoyment. From native disposition and from principle, she abstained from hurting the feelings of others and preserved to an uncommon degree a temper unruffled by disappointment or injury. Few have more sincerely or habitually conformed to a sense of duty. A religious character she early felt and sought as the crowning grace and excellence. At the age of seventeen she made a profession of religion. For several years she was engaged in instructing in the Sunday school in her native parish; and to all objects connected with the promotion of charity, morals, or piety, she was ever ready to devote herself. When the last summer, she was seized with a pulmonary affection, the relentless disease to which but two years before a beloved elder sister had fallen a victim, she was not insensible to its dangerous nature. But then and through all its subsequent stages she was calm, patient, resigned to the will of her Heavenly Father, and cheered and supported by Christian faith and anticipations,—retaining her reason to the last, and gently falling asleep—we hope and trust—in Jesus.

CONGRESS.

In the Senate on Monday the 8th inst., Messrs Webster, Prentiss, Clayton, King of Alabama, and Waggaman appeared and took their seats. Mr Webster gave notice of his intention to introduce a bill for compensating American citizens for French spoliations prior to 1800. A motion, proposing that the Senate should proceed on Wednesday to the appointment of the Standing Committees, was laid on the table, on the suggestion that the Senate was not very full, and it was desirable to have a full attendance of the members before the appointment of the committee.

In the House of Representatives the following Standing committees were appointed by the Speaker, pursuant to the order of the House.

Elections—Messrs Claiborne, Griffin, Hawkins, Vanderpool, Hannegan, Hard, Burns, Bouldin, Kilgore.

Ways and Means—Messrs Polk, Wild, Cambreleng, M'Kim, Binney, Loyall, M'Kinley, Hubbard, Corwin.

Claims—Messrs Whittlesey of Ohio, Barbour, McIntire, Gholson, Forester, Stoddert, Banks, Fulton, Miner.

Commerce—Messrs Sutherland, Harper of N. H., Pinckney, Heath, Pearce of R. I., Gillett, Phillips, Johnson of La., Morgan.

Public Lands—Messrs Clay, Boon, Slade, Ashley, Inge, Williams, Lincoln, Casey, Clayton.

Post Office and Post Roads—Messrs Connor, Kavanagh, Thomas of La., Briggs, Murphy, Lane, Laporte, Hall of Me., Schley.

District of Columbia—Messrs Chinn, W. R. Shepard, McKennan, Allen of Va., Reuster, Fillmore, King, Vanderpool, Steele.

Judiciary—Messrs Foster, Gordon, Beardsley, Thomas of Md., Hardin, Parks, Pierce of N. H., Robertson, Hamer.

Revolutionary Claims—Messrs Muhlenburgh, Crane, Bates, Standifer, Marshall, Young, Baylies, Turrill, Kinnard.

Public Expenditures—Messrs Davenport, Lyon, Page, Clarke of Pa., Tweedy, McLene, Jackson of Ms., Hazeltine, Ferris.

Private Land Claims—Messrs Johnson of Tenn., Mardis, Carr, Galbraith, Mann of N. Y., Bull, Chambers, Davis of Ky., May.

Manufactures—Messrs Adams of Ms., Denny, Dickerson of N. J., Martindale, McComas, Osgood, Clowney, Cramer, Jackson of Conn.

Agriculture—Messrs Bockee, Taylor of Va., Hathaway, Barnitz, Bean, Dunlap, Clowney, Turner, Beaty.

Indian Affairs—Messrs Gilmer, McCarty, Everett of Vt., Allen of Ohio, Dickenson of Ten., Howell, Love of Ky., Grennell.

Military Affairs—Messrs Johnson of Ky., Vance, Speight, Ward, Thompson, Coffee, Bunch, McKay, Anthony.

Naval Affairs—Messrs White of N. Y., Milligan, Watmough, Lansing, Reed, Grayson, Parker, Smith, Wise.

Foreign Affairs—Messrs Wayne, Everett of Ms., Hall of N.C., Coulter, Jarvis, Pierson, Patten, Letcher, Peyton.

Territories—Messrs Allen of Ky., Potts, Johnson of N. Y., Wilson, Jones of Ohio, Ewing, Gamble, Cage, Trumbull.

Revolutionary Pensions—Messrs Wardwell, Barringer, Tompkins, Moore of Va., Lea of Ten., W. K. Fuller, Fowler, Bell, Lay.

Invalid Pensions—Messrs Miller, Beale, Adams of N. Y., Schenck, Chilton, Chaney, Mitchell of Ohio, Brown of N. Y., Janes.

Roads and Canals—Messrs Mercer, Blair, Vinton, Stewart, Bencher, Johnson of Md., Lucas, Pope, Reynolds.

Revisal and Unfinished Business—Messrs Dickson, Harrison, McVean, Shinn, Taylor of N. Y.

Accounts—Messrs Mann of Pa., Lee of N. J., Mitchell of N.Y., Crockett, Osgood.

The following Standing Committees of the House, appointed at the last session, remain through the Congress.

On Expenditures in Department of State—Messrs A. H. Shepperd, Day, Beaumont, Bodle, Patterson.

On Expenditures in Department of the Treasury—Messrs Allen of Vt., P. C. Fuller, Harper of Pa., Spangler, Clarke of N. Y.

On Expenditures in Department of War—Messrs Whittlesey of N.Y., Deberry, Chambers, Webster, Hulsey.

On Expenditures in Department of Navy—Messrs Hall of Me., Huntington of N. Y., Ramsay, Sloane, Van Houten.

On Expenditures in Department of Post Office—Messrs Hawes, Fulton, Burns, Wagner, Lay.

On Expenditures on Public Buildings—Messrs Whallon, Darlington, Brown, Henderson, Hard.

Mr Hawes of Kentucky, moved the appointment of a committee of one member from each State, to make an inquiry into the management and condition, &c. of the Military Academy, at West Point, with a view, if deemed necessary, to its total abolition. He made a speech in support of the motion, and after considerable debate, and unsuccessful motions to reduce the members of the committee, the original motion was agreed to.

The following gentlemen were announced as the Select Committee, appointed to reorganize the Treasury Department; Messrs Wayne, Mason, of Virginia, McKennan, Cambreleng, Bencher, Evans, Pope, Jarvis, McKay.

On Tuesday, 9th instant, the Senate proceeded to ballot for three members of the Joint Committee on the Library, to serve on their part; and Messrs. Robbins, Poindexter, and Bibb, were chosen.

Mr Webster, in pursuance of notice given, asked and obtained leave, and introduced a bill to provide for the satisfaction of the claims of American citizens, for spoliations committed on their commerce by the French, prior to the year 1800; and the bill having been read the first and second time, was referred to a Select Committee appointed by ballot, consisting of Messrs. Webster, Grundy, Prentiss, Preston, and Shepley.

Mr Silsbee presented a memorial praying indemnity for French spoliations prior to the year 1800; which was referred to the Select Committee just appointed on that subject.

The Chair communicated a report from the Secretary of the Treasury, made in compliance with a resolution of the Senate of the 5th of May last, giving statements of the Bank of the United States, and of the State Banks selected for the depositions of the public moneys for the last year; which, on motion of Mr Grundy, was ordered to be printed.

Mr Silsbee gave notice that he would, tomorrow, ask leave to bring in a bill to exempt merchandise imported under certain circumstances, from the operations of the tariff law of 1828.

Mr Benton submitted the following resolution, which lies one day for consideration:

Resolved, That the Secretary of the Treasury be directed to communicate to the Senate any correspondence with the President of the Bank of the United States on the subject of the Branch drafts, and the dividends withheld, not heretofore communicated; also, to inform the Senate whether the Directors, on the part of the Government, have been refused access to the books and accounts of the Institution.

Mr Tyler gave notice that he would, tomorrow, ask leave to bring in a bill to remit the duties on all locomotive engines intended for rail roads, and upon parts of such engines and wheels for rail road cars, with the necessary appendages, imported or which may be ordered prior to the 4th of March next.

In the House of Representatives on Tuesday, the following members attended in addition to those heretofore announced; viz: Messrs Evans, Gorham, Whallon, Burd, Archer, Mason, Garland.

This day attended, from Rhode Island, Mr Burges.

The following gentlemen were announced as the Library Committee of this House: Messrs E. Everett, Wayne, and Loyall.

The following gentlemen were announced as the Committee on the Public Grounds and Buildings: Messrs Jarvis, Ward, Watmough, Lincoln, and Wm. B. Shepard.

The following gentlemen were announced as the Committee on Mr Hawes' resolution concerning the Military Academy, viz: Messrs Hawes of Ky. Smith of Me., Pierce of N. H., Briggs of Mass., Pearce of R. I., Young of Conn., Hall of Vt., Mann of N. Y., Dickerson of N. J., Lafort of Penn., Milligan of Del., Carmichael of Md., Gholson of Va., A. H. Shepperd of N. C,, Campbell of S. C., Gamble of Ga., Forester of Tenn., Allen of Ohio, Garland of Lou., Hannegan of Ind'a., Cage of Miss., Casey of Ill., Lewis of Ala.; Ashley of Mo.

Mr Mason, of Virginia, moved that the message received from the President of the United States at the last Session, submitting to the disposition of Congress certain presents from the Emperor of Morocco, (a Lion and two Horses) be recommitted to the Committee on Foreign relations.

Mr Clayton moved to amend the motion, so as to instruct the committee also to consider the propriety of disposing, in some manner, of the presents already in the State Department.

The amendment was accepted by the mover, and the motion, as modified, agreed to in the following form:

Resolved, That the message of the President of the United States, on the subject of a present received by the Consul of the United States at Tangier from the Emperor of Morocco, made to this House at the last session of Congress, be recommitted to the Committe on Foreign Affairs, with instructions to report a bill directing the sale of the lion and horses presented; and such application of the proceeds of such sale as shall be deemed most appropriate. Also, to inquire into the expediency of making disposition of such other presents as have been made to officers of the Government and deposited in the Secretary of State's office, as being presented contrary to the Constitution.

On motion of Mr Hubbard the following resolution was adopted, and committed to a Committee of five.

Resolved, That a Committee be appointed on the part of the House, to join such committee as may be appointed on the part of the Senate, to wait on the President of the United States, and report the arrangements necessary to be adopted, in order to carry into effect the last resolution reported on the 24th June, 1834, by the joint committee appointed at the last session of Congress, on the occasion of the death of General Lafayette.

On motion of Mr Conner the House resolved itself into a Committee of the whole, and the Committee proceeded to the consideration of the Message of the President, and considered and agreed to resolutions to commit the different portions of the message to the appropriate committees.

While the above resolutions were under consideration,

Mr Clayton offered the following amendment as a substitute for the first resolution:

"That so much of the President's Message, as relates to the Treaty with France, concluded at Paris the 4th of July, 1834, be referred to the Committee on Foreign Affairs, with instructions to report that it is expedient to await the further action of the French Chambers on the question submitted to them of granting the appropriations necessary to carry the Treaty into effect, inasmuch as the delay of consummating its terms, seems to have proceeded more from the delicate and important character of the claims resting on voluminous documentary evidence, their long standing, and the peculiar complexity of the principles involved in their adjustment, than from any design on their part, to impair the friendly relations which have so long and happily subsisted between the French and American Governments, or any desire to evade the performance of ample justice when the whole matter shall have been fully and fairly considered."

Mr Clayton supported the amendment proposed, at considerable length; but after a debate of some continuence, Mr Clayton consented to *withdraw* his amendment, and the resolutions having been agreed to, the Committee rose and reported them to the House, when they were severally concurred in.

The following gentlemen were announced as the Select Committee on the part of the House on the Death of Lafayette: Messrs Hubbard, Lincoln, White, Allen of Virginia, Marshall.

The following gentlemen were announced as the Committee on the Destruction of the Treasury Building: Messrs Gilmer, Archer, Binney, Beardsley, Gorham, Johnson of Kentucky, Speight, Hubbard, Carr.

In Senate on Wednesday, a resolution passed directing the appointment of committees on the succeeding day at one o'clock. Mr Webster, from the select committee to whom the bill for granting indemnity for French spoliations was referred, reported the same without amendment. The Senate sat awhile in Executive session.

Mr Pearce of R. I. presented the petition of John N. Reynolds, lately returned from a voyage of exploration in the Pacific Ocean, and on the Northwest Coast, praying that a vessel may be fitted out to survey the islands and reefs in that ocean and on that coast.

In the House of Representatives, on Wednesday, the bill of last session, providing for the purchase of the whole stock of the Louisville and Portland canal, with a view of making it free of toll, was referred to the committee of the whole House on the State of the Union. Mr Foster offered a resolution, which lies one day on the table, for calling on the President for the correspondence between our minister in Paris and the French Government and between the French Minister and our Government, on the subject of the refusal of the French Government to make provision for the execution of the treaty of 1831. The House proceeded to the election of a Chaplain, and ballotted three times without success. On the 4th ballot, Rev. Mr Smith was chosen by 99 votes, there being 60 for Mr Copp, and 17 scattering.

On Thursday, the Senate proceeded to ballot for its Standing Committees; and the ballots resulted in the choice of the following gentlemen, to serve for the present session.

Foreign Relations—Mr Clay, Chairman; Messrs. King of Georgia, Mangum, Sprague, Talmadge.

Committee on Finance—Mr Webster, Chairman; Messrs Wright, Tyler, Mangum, Ewing.

Committee on Commerce—Mr Silsbee, Chairman; Messrs King of Alabama, Waggaman, Sprague, Wright.

Committee on Manufactures—Mr Frelinghuysen, Chairman; Messrs Morris, Knight, Prentiss, Tyler.

Committee on Agriculture—Mr Brown, Chairman; Messrs Kent, Swift, Robinson, Morris.

Committee on Military Affairs—Mr Benton, Chairman; Messrs Tipton, Preston, King of Alabama, Clayton.

Committee on Militia—Mr Robinson, Chairman; Messrs Hendricks, M'Kean, Waggaman, Swift.

Committee on Naval Affairs—Mr Southard Chairman; Messrs Robbins, Talmadge, Bibb, Black.

Committee on Public Lands—[The Committee on the Public Lands of the last session, was continued for the present session, by an unanimous vote passed during the last week. The members consist of Messrs Poindexter, (Chairman,) Moore, Prentiss, McKean and Clay.]

Committee on Private Land Claims—Mr Black, Chairman; Messrs Kane, Naudin, Porter, Shepley.

Committee on Indian Affairs—Mr White, chairman; Messrs Tipton, Smith, Swift, Frelinghuysen.

Committee on Claims—Mr Bell, chairman; Messrs Tipton, Naudain, Brown, Shepley.

Committee on the Judiciary—Mr Clayton, chairman; Messrs Preston, Bell, Smith, Leigh.

Committee on the Post Office and Post Roads—[The Committee on the Post Office and Post Roads of the last session was continued for the present session, by a resolution passed unanimously, during the last week. The members consist of Messrs Grundy, (Chairman.) Ewing, Robinson, Knight, Southard.]

Committee on Pensions—Mr Tomlinson, chairman; Messrs Talmadge, McKean, Prentiss, Preston.

Committee on Roads and Canals—Mr Hendricks, chairman; Messrs Kent, Robinson, Robbins, McKean.

Committee on the District of Columbia—Mr Tyler, chairman; Messrs Kent, Bibb, Southard, Tomlinson.

Committee on Revolutionary Claims—Mr Moore, chairman; Messrs Smith, White, Leigh, Frelinghuysen.

Committee to Credit and Report the Contingent Expenses of the Senate—Mr Knight, chairman; Messrs Tomlinson, Morris.

Committee on Engrossed Bills—Mr Shepley, chairman; Messrs Robinson, Morris.

Mr Clay gave notice that he would, on Monday next, ask leave to introduce a bill to appropriate, for a limited time, the proceeds of the Public Lands, among the States, and for other purposes.

On motion of Mr Ewing, the bill to settle and establish the Northern boundary line of the State of Ohio was referred to the Committee on the Judiciary.

The Senate adjourned over to Monday next.

In the House of Representatives, a message was received from the President communicating, in compliance with a resolution of the House, the papers containing the inquiry into the causes of the burning of the Treasury Department in 1833, and also a report from Mr M'Lane on the same subject.—The Speaker presented a communication from the Secretary of the Treasury, transmitting a correspondence with the Bank of the United States. A large number of private bills were considered in committee of the whole. Among them was a bill for the relief of Isaac Hull, which gave rise to a lond debate.

The principal item in the bill proposed to allow Commodore Hull six thousand dollars for the additional duties of Navy Agent at the Washington Navy, yard, which he performed during three or four years, in addition to his proper duties as Commandant of the yard.

The bill was opposed by Mr Parker, of N. J. on the ground that all the services, remuneration for which he claimed as extra services, were not strictly such, but required by law when he was appointed. Mr Vanderpool, of N. Y., also opposed the bill, as establishing a dangerous precedent. Mr Reed, of Mass. replied, and defended the bill. He went into a history of the circumstances connected with the claim, insisting that, if Commodore Hull was required to perform the duties of Navy Agent, in addition to those of commandant of the Navy Yard of Washington, he had an equitable claim for additional compensation.

Mr Pearce of R. I. opposed the claim of extra pay, as unreasonable and improper, and not demanded by by the nature of services rendered. Mr Reed replied—warmly advocating the bill, and arguing to show that the services were entirely extra, and have been performed by a navy agent; some at a handsome salary. Mr Mann of New York, opposed the bill, as amounting to a claim for two salaries for the duties of one office. Mr Hardin insisted that the Government might at pleasure enlarge the duties of any officer; and if he thought them too orneous let him resign. Com. H. was under no compulsion to serve. Mr Pearce moved to strike out of the bill the clause making the allowance. Mr Whittlesey advocated the bill as reported, at considerable length and with earnestness. He insisted that the duties were sufficiently onerous for both a commandant and navy agent. The brave Commodore was no accountant; yet he had had to disburse money to the amount of $700,000. The responsibility was heavy, and the claim fair. The question was then put on Mr Pearce's amendment and carried—ayes 78, noes 62.

The bill, thus amended, was agreed to be reported.

The respective bills were then reported to the House.

Whereupon the House adjourned to Monday.

INTELLIGENCE.

DOMESTIC.

Treasury Report.—The report of the Treasurer upon the state of the Finances, recently laid before Congress, occupies near eight columns of the Washington papers. We have already given the general statement of the condition of the Treasury from the President's Message. We add the following particulars.

On the first of January 1835, the entire public debt, which in 1816 amounted to 123,000,000 dollars, will have been discharged. The estimates for the year 1835, are as follows: Receipts from customs $16,000,000; public lands $3,500,000; Bank dividends, and miscellaneous receipts, $500,000. Which added to the balance on 1st January, $5,586,232 34, will give as the total means $25,586,232 34. Expenditures for the year, $19,683,541,52; leaving a probable balance on the 1st of January, 1836, of $5,902,690,82.

The revenue from the sale of public lands has been estimated at a half a million more than the amount it was estimated for the current year, and one million more than the amount for 1833. The Secretary recommends the coinage of pieces of gold of the value of one dollar, and considers that they will be particularly acceptable to the laboring classes. He also recommends some improvement in the Revenue Cutter Service; a reduction in the number of Cutters; and the rebuilding of the Treasury edifice, which was destroyed by fire, a year or two ago. He further suggests, that the office of Commissioner of Loans be abolished, and the duties of the Commissioners of the Sinking Fund suspended.

United States Circuit Court.—On Tuesday moruing at 10 o'clock, the decision of the Court was given on the petition for a new trial of the Pirates. In conclusion, Judge Story remarked, that after a most diligent investigation of every circumstance relative to the trial, and of the objections taken by the Counsel for the prisoners, he had come to the following conclusion. That did the Court in his opinion, possess the authority to grant a new trial, he could see nothing in the present case to justify such a conclusion: but the general conclusion to which he had arrived was, that the Court ought entirely to overrule the motion, and that no new trial could be granted. Judge Story concluded his remarks about half past 12 o'clock, and was succeeded by the Hon. Judge Davis.

The opinion of Judge Davis occupied but a short time in the delivery, and in which he coincided fully in the views expressed by Judge Story.

Mr Dunlap, District Attorney, after recapitulating the circumstances of the long-protracted trial, moved in conformity to custom and duty that the sentence which the law requires be now pronounced. Mr Child thereupon read a number of documents purporting to have been written by Captain Gilbert, in which were many explanations of his conduct at the time of his capture. The reading of the paper occupied about an hour. After which Bernardo de Soto offered a paper similar to Capt. Gilbert's, which was also read. Francisco Ruiz requested to be allowed two days to prepare a declaration, which was granted. Manual Boyga declared that before God and his tribunal he was innocent—and presented a written paper.

Trials for Arson and Burglary.—On Friday the 12th inst. the verdict of the jury, at the Supreme Court in Cambridge, in the case of John R. Buzzell indicted for the above offences in the Convent at Charlestown, was rendered—NOT GUILTY. His trial commenced on the 2nd inst. A full and apparently accurate Report of the trial has been published by Russell, Odiorne & Metcalf, but it is impossible for us to do any justice to the subject by such abstracts as our limits would allow.

On the 12th inst. Marvin Marcy, jr. Sargent Blaisdel and Wm. Mason were brought to the bar having been indicted for the same crimes as Buzzell, and pleaded NOT GUILTY.—E. G. Prescott and E. H. Derby appeared as their counsel.

Senator for Massachusetts.—It will be one of the duties of the Legislature of this Commonwealth, at their next session, to make choice of a Senator in Congress, for six years from the 4th of March next. We learn from the Salem Gazette, that Mr. Silsbee, who has ably and faithfully represented the State in the Senate for the last six years, declines being considered a candidate for re-election, and that he has expressed his intention of retiring from public life at the close of the present session of Congress.

Maine election.—The election of a representative in the next Congress, for the York district in Maine, has resulted in the choice of Mr. Fairfield, the Jackson candidate. The votes in sixteen towns were, for Fairfield 1508, Porter 1191. Scattering 5.

Public Lands.—A resolution has been introduced into the Legislature of Pennsylvania to instruct their Senators and representatives in Congress to endeavor to procure the passage of a law providing for the distribution of the proceeds of the public lands among the several States, for internal improvement, and such other purposes as the States shall direct.

Revision of the Laws of Massachusetts.—The Commissioners appointed to revise the Laws of this State, have, as we understand, nearly completed their labors, on this important subject, and will make their Report (embracing three of the four parts, into which the whole of the code is divided) at the commencement of the approaching session of the Legislature.—The remaining part, which has been necessarily retarded by the death of Professor Ashmun, to whom it was originally committed, is in a state of forwardness, and will be presented as early in the session as shall be found practicable. It was the intention of the Commissioners to have submitted their whole Report to a Legislative Committee for examination, previously to the meeting of the Legislature; but the unforeseen and lamented event we have mentioned, has prevented the execution of their intention in this respect.—*Daily Adv.*

Liberal Donation.—We learn from the Bangor Whig that David Dunlap, Esq. of Brunswick, has made a donation to the Bangor Theological Seminary, of Astronomical apparatus of the value of five hundred dollars.—*Courier*

Temperance Delegation to Great Britain.—At a meeting of the Executive Committee of the American Temperance Society, holden in Boston, December 8th, 1834, it was

Voted, That the Rev. John Codman, D. D. of Dorchester, Massachusetts, and the Rev. Heman Humphrey, D. D., President of Amherst College, Amherst, Massachusetts, be, and they hereby are, appointed delegates to represent the American Temperance Society at the Annual Meeting of the British and Foreign Temperance Society, to be holden in London, in May, 1835, and at all other meetings of Temperance Societies and Friends of Temperance which they may be permitted to attend, during their absence from the United States.

SIMULTANEOUS MEETINGS.—At the same meeting of the Executive Committee, it was also

Voted, That all Temperance Societies and Friends of Temperance, be, and they hereby are respectfully and earnestly requested to make seasonable and thorough preparation for the annual simultaneous meetings which are to be held, throughout this and other countries, on the last Tuesday in February, 1835; to increase the number of members of all existing Temperance Societies, and to form such Societies in all places in which there now are none; and by the exertion of a kind persuasive moral influence to extend as far as practicable the influence of the Temperance Reform.

2. *Voted*, That the City and County Societies be especially requested at or previous to the time of the the simultaneous meetings, to ascertain the number of persons within their limits, who continue to sell ardent spirits to be used as a drink; and to transmit the information, immediately after those meetings, to the Secretaries of the several State Societies; and the Secretaries of the State Temperance Societies are requested to transmit it, with their next annual Report to the Secretaries of the American Temperance Society; that it may be known how many persons still continue this immoral and destructive traffic in the United States.

3. *Resolved*, That it is desirable that the Laws of Massachusetts, with regard to the traffic in ardent spirit to be used as a drink, should at least be so modified that in those towns in which a majority of legal voters are opposed to this traffic, it shall not through the agency of Selectmen, County Commissioners, or in any other way, be forced upon them, as the towns have to bear the pecuniary burdens, and the other numerous evils of this immoral and destructive traffic, it is but right that they should be permitted to remove the cause.

4. *Voted*, That all editors of papers and periodicals friendly to the cause of Temperance, are hereby requested to insert the above votes in their publications.

PROPRIETOR'S NOTICE.

The Proprietor of the Christian Register sends his paper this week to the Subscribers for the "Unitarian" (published at Cambridge.) The readers of the "Unitarian" will perceive, by the December number just published, that it will now be discontinued.

An arrangement has been made with the publishers of the "Unitarian," for the transfer to the Christian Register of the subscriptions of all those to whom it may be agreeable to take the Register instead of the "Unitarian." This paper will be sent to the subscribers for the "Unitarian" during the remainder of the present month, with no other expense to them than the postage; and it is hoped that it will be found an acceptable substitute for that work. The terms of the Christian Register are printed on the last page, at the close of the last column. It will be sent by mail weekly in season to be received on Saturday in all places within 200 miles of Boston, where there are daily mails from this city.

Any person who may not wish to receive the Register as a substitute for the Unitarian, will do the publisher a favor, if he will return by mail before January 1st, a copy of the Register, with his name upon it, directed "Christian Register, Boston."

MARRIAGES.

In this city, by Rev. Dr Lowell, Rev. Charles F. Barnard to Miss Adeline M. eldest daughter of Hon. N. P. Russell.

In this city, Mr James Withington to Miss Delia Gear.

In this city by Rev. Mr Ripley, Mr T. A. Sumner (firm of Smith, Blanchard & Co.) to Miss Caroline, daughter of Samuel Bates, Esq.

By Rev. Dr Lowell, Mr Freeman L. Pulsifer to Miss Abby E. Robbins.

In Roxbury, by Rev. Dr Gray, Mr James Houghton to Miss Miriam Carter

In Sherburne, by Rev. Mr Clarke, Maj. Joel Powers of Boston, to Miss Elizabeth Sanger of S.

In Walpole Mass., by Rev. Mr Storer, Mr Joseph Estes, of Foxboro', to Miss Lucy Sturtevant.

In Philadelpeia, by Rev Mr Furness, Mr John Hastings, of Lexington, Mass. to Mrs Sarah F. Riggs, late of Boston.

DEATHS.

In this city, Mrs Lucy Wells, 66; Charles Leighton, Jr. 20 years.

In Medford, 14th inst. Miss Ann Louisa, daughter of Ebenezer Hall, Jr. 27.

In New York, very suddenly, Esther, wife of John Gilbey, late of Marblehead, 40.

In Philadelphia, 10th inst. Wm. Brown, formerly of Newburyport and this city, 49.

In Camden, Me. Mr Robert Thorndike, a native of Beverly, Mass. aged 100 years and 5 mo. He was habitually temperate, and retained his hair, teeth, eyesight and intellect unimpaired untll his death. His descendants numbered 354, of whom 300 are now living.

CHRISTMAS AND NEW YEAR PRESENTS.

BENJ. H. GREEN Bookseller 124 Washington st. has in press, to be published season for Christmas and New Year.

"Reflections in Retirement" by the Author of *Pious Thoughts*.

Among the many interesting subjects will be found "An Address to the Children of Sabbath Schools"—Reflections on the closing of the old, and opening of the new year.

On hand

A few Copies of *Pious Thoughts*, also a great variety of beautiful Books, for Children and others suitable for the approaching season. 3t dec 20

THE JUVENILE MISCELLANY.

FOR December. This day published by E. R. BROADERS, 127 Washington-st. (up stairs.)

CONTENTS.

The Fisherman's Family—"Is it Sunday there"—The Agate—Horace Warton—The Fox and the Mask—The Benevolent Boy—Ellinor's Visit to her three Aunts—The Little Prattlers—The Beautiful Sight—Sailor Boy's Song. dec 20.

THE NEW-ENGLAND MAGAZINE.

ON the 8th of January, 1835, will commence its eighth volume. This periodical has now been published for three years and a half, with a reputation and patronage increasing till it is sufficient to insure its permanent success. With the November number it passed into the hands of new proprietors, who have also become proprietors of the UNITED STATES MAGAZINE, and propose to conduct the united work on the plan of the most popular English Magazines. It is the intention of the editors to devote the New England Magazine, as far as possible, to the immediately exciting topics of the day; and to make it essentially an AMERICAN periodical.

I. Under the title of ORIGINAL PAPERS, it will contain articles on the most prominent subjects of domestic politics, advocating in the fullest extent the great principles which have made the name of WHIG synonymous with that of the advocate of free opinions and equal rights; Sketches of travel and adventures at home and abroad; views of foreign and domestic literature; Personal reminiscences of distinguished men and remarkable events; Poetical sketches, essays, tales, and miscellaneous articles.

II. A Monthly Commentary on the most important topics of the time.

III. Notices of New Publications.

IV. Historical Record—devoted to the politics and statistics of the States and the Union.

V. Memoirs of eminent individuals, lately deceased.

VI. Foreign Intelligence.

VI. Literary Intelligence.

CONDITIONS.

The numbers will average eighty pages each, delivered punctually on the first of every month, at $5 per annum, payable on the delivery of the 4th number.

JAMES MUNROE & CO. Publishers.

☞E. R. BROADERS, 127 Washington-st. General Agent for the Magazine, to whom Orders and all Communications are to be addressed; and by whom subscriptions will be received.

The circulation of the N. E. Magazine renders it a desirable medium for advertizing; a sheet of eight pages will be devoted to this purpose in each number. Advertisement to be left with E. R. BROADERS, as above directed. 1stJl. dec 20.

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

AN extensive assortment of these articles are kept constantly on hand at the Boston Type and Stereotype Foundry, 39 Congress street, Boston.

The most skillful workmen are engaged at the above establishment, and the public may rely upon being faithfully served.

☞Orders for foreign markets are respectfully solicited. Address J. G. ROGERS, Agent for the Company, Boston. oct 25

BOSTON BOOKSTORE.

JAMES MUNROE, & Co., Booksellers to the University in Cambridge, respectfully announce that they have established a branch of their business in the city, and have tken the stand long known as the Boston Bookstore, No. 134 Washington Street, formerly occupied by Cummings and Hilliard, and recently by Russell, Odiorne & Co. By this arrangement it is hoped that the convenience of their customers may be better served, both those in Cambridge, and those residing in the city and at a distance, through the increased facility which will thus be afforded for the execution of orders.

Boston Nov, 22, 1834.

MR KINGSLEY'S NEW MUSIC

for the Piano Forte.

THE Humming Bird,—Poetry by Dr Gray.
Eves Lament,—a Sacred Song.
—*Also,*—
Answer me ye Burning Stars—written by Mrs Hemans, the Music composed for the Piano Forte by T. B. Phillips.
The Better Land.
Hour of Prayer.
I would not live alway.
For Sale by S. G. SIMPKINS Court st. nov 8

BIBLE COMPANION, NEW EDITION.

BIBLE COMPANION, designed for the Assistance of Bible Classes, &c.
Revised by Stephen H. Tyng, D. D. With Engravings. Received by
RUSSELL, ODIORNE & Co.
dec 13 121 Washington street.

WANTED.

TWENTY Five or thirty copies of the Christian Register No. 3, (August 30th)—also No. 11, (Oct. 25) are wanted at this office. Any subscribers who have either of these Nos. to spare, will do the publisher a favor by forwarding them by mail directed "Christian Register,—Boston." dec 13

CHRISTIANITY AND INFIDELITY.

OR a discussion of the Doctrine of Materialism:—for sale at the Bookstores of Crocker & Brewster, William Peirce, Perkins & Marvin, and John Marsh. dec 13

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

"Heu! quanto minus est cum reliquis versari quam tui meminisse!"

Lord of the silent tomb!
Earth's brightest for thy victims craving still,
Delighting aye with noblest guests to fill
Thy Hall of gloom!

Dark Monarch of the Dead!
Thou liftest thine inevitable voice,
And bliss, that might an angel's heart rejoice,
Is overspread.

Thy stern behest is done,—
And Friendship's eyes their anguish-drops must rain,
And the lone hearts of Kindred ask in vain
Their cherished One.

The Noble is thine own,—
Virtue, that sanctified its mortal clay,
Genius, that shone with pure, effulgent ray,
From Earth is flown.

Inexorable Power!
Might not a stricken Mother say thee nay?—
Holiest fraternal love suffice to stay
This bitter hour?

Could not a World in need,—
With error clouded, stained with evils fell,
A World that Genius might have served so well,
Thy pity plead?

Alas! the deep-toned bell,
The solemn funeral train, the opening tomb,
And all thou hast of awfulness and gloom,
Thine answer tell.

And we are left to mourn,—
And we *will* mourn the bright Orb timeless set,
The goodly Tree, with Morning's dews still wet,
Shattered, uptorn.

* * * * *

A gleam breaks through our sorrow,—
The Grave is vanquished, Death's keen barb is gone,
And on the faithful spirit clear shall dawn
An endless Morrow!

Thy might, Death, we contemn.
List the glad voice—"The dead in Christ are blest;
Their works, when from their earthly toils they rest,
Do follow them,"—

Follow them to the skies.
There shall be no more death, nor pains, nor fears,
There no sad partings blind with gushing tears
Immortal eyes.

Then hushed be our repining,—
And be the Memory of the Lost a Star
To woo us to its own bright sphere afar
Evermore shining.

Friend of the years before!
Be it but mine to tread with patient feet
Thy straight and luminous path,—again we meet
To part no more! D. H. B.

MISCELLANEOUS.

[From the Sacket's Harbor Courier.]

MORMONISM.

A lazy fellow, who was formerly a county pauper, has lately attempted to raise recruits for "Joe Smith," on Pillar point, near this place. He pretended that he had a withered arm miraculousy cured. From a knowledge of this bold attempt at imposition, and with a view of getting correct information on the subject of Mormonism, a person in this village addressed a letter to a gentleman of the first respectability in Palmyra, and received the following answer:—

Palmyra, Wayne Co., N. Y., Aug. 16, 1834.

DEAR SIR,—Your letter of the 5th ult. requesting information concerning the people called Mormonites, and concerning their origin and leaders, has been received.

I begin with the leader "Joe," as he is and has been called here for twenty years past. For ten years he has been a man of questionable character, of intemperate habits, and a noted *money digger*. He lived in a sequestered neighborhood, where his loquacity gave him a reputation, with some, for being smart; these he flattered to assist him in digging for money. They soon saw his deceptions, and got out of patience with him. To avoid their sneers, Joe pretended that he had found, by digging, a wonderful curiosity, which he kept concealed.

After Joe had told different stories, and had called the pretended curiosity by different names, he at length called it *The golden plates of the Book of Mormon.*

As Smith was from time to time questioned, his story assumed a more uniform statement.

In the meantime, Joe visited a visionary fanatic, by the name of Harris, and told him he had received some golden plates from the Lord, with directions to call on Martin Harris for fifty dollars, to enable him to go to Pennsylvania, and there translate the contents of those plates. At the same time he affirmed to Harris, that the Lord had told him that he and Martin Harris were the only honest men in the world. Joe had doubtless heard Martin frequently say this of himself. This he knew was the assailable point in his visionary mind. The delicious bait was greedily swallowed. The fifty dollars were soon put into the hands of Joe, and he cleared for Pennsylvania.

Martin Harris was then worth five or six thousand dollars, and the whole brotherhood of the Smiths were in very low worldly circumstances.

The Smiths used Martin's money freely; some other men, who had a great dislike to honest labor, about that time joined Joe in his acts of deception. In that reinforcement was a ready writer, by name Cowdry, and a Whitney, who declared he had once been in heaven, who assisted Joe in writing the Book of Mormon, as a pretended translation of the golden plates which Smith affirmed he had been directed by the Spirit of the Lord to dig from the earth. The whole was done in the most secret manner. At the same time, Smith affirmed that it would be immediate death for any one to see those plates besides himself and the writers of the Book of Mormon. Poor Martin through his lack of faith, and his having, at a certain time, refused to hand over to Joe more money, was excluded from a view of the plates.

Previous to that base course of imposition and deception, Martin Harris was an industrious farmer, but unfortunate in his choice of a wife; or rather she was unfortunate in her choice of a husband. It is a truth of public notoriety that Martin Harris, who is the second in authority among the Mormonites, who gives to their preachers license to preach and authority to put their proselytes under water, has lain violent hands on his wife, and so cruelly and frequently whipped and beaten her, that she had to seek refuge from his abuse and cruelty, among her relatives. To this day he is considered, in this section of the country, in domestic matters, a base scoundrel; in religion, a dupe to the Smiths; in all things, an unlearned, conceited hypocrite. He paid for printing five thousand copies of the Book of Mormon, which exhausted all his funds. In Ohio he has attempted to get another wife; some one wrote from Ohio, and ascertained that his long and greatly abused wife is still alive in the vicinity of Palmyra, and thus defeated him in his iniquity.

All the Mormonites have left this part of our State. I know of no one in this section of country who ever gave them credence. Joe Smith dare not come into this region from a fear of his creditors, from whom he absconded to avoid paying their just demands. He has had a stone, into which, when it is placed in a hat, he pretended to look, and to see chests of money buried in the earth. He is a fortune teller, and says he can tell where stolen goods go; *probably too well.*

Harris prophesied that this village was to have been destroyed by lightning more than two years ago. Some other things, he in like manner said were then to have happened. As his predictions have all failed he is now seldom seen in this region. He knows that he is considered a false prophet and an impostor.

CAPTAIN BACK.

Letters from Captain Back have been received at the office of the Royal Geographical Society, the latest dates being the 29th of April last, when the intelligence had just reached him of Capt. Ross' return.

Their contents are of a mixed character. He and his party were all well, with the exception of Augustus, the Esquimaux interpreter, who had accompanied Sir John Franklin in both his journies, and was now despatched by the Hudson's Bay Company to join this third enterprize, but perished by the way. The winter had, indeed, been extraordinarily severe. "We have had," says Capt. Back, "a most distressing winter in this more than Siberian solitude, where desolation reigns in unbroken repose. Even the animals have fled from us, as it were by instinct, and many, very many of the unhappy natives have fallen victims to famine in situations the most revolting to human nature. The fish also, on which I in some measure relied, left us in places which we were told never before failed; we have not caught a fish; and during the whole season scarcely a living creature has been seen, except on one occasion a raven, which in wheeling over the house startled me with his croak, so uniformly was the silence around us. I ran out, but when it saw me it screamed and again made off to the Western Mountains, in the dark shade it was speedily lost.

My party has been thus much dispersed in quest of food; and every messenger has brought me tidings of their encountering severe privations. Mr M'Leod (an agent of the Hudson's Bay Company, attached to the party,) and his family, are at this moment some where on the Lake, fishing; and you may imagine what it costs me to see them also exposed to the rigors of this severest of all winters, for the mean of three thermometers has been far below the lowest we ever sustained in our former expeditions. After this narrative you may believe that, in spite of all my care and economy, some part of the provision laid up for our voyage has been necessarily consumed. The most experienced man in the country could not have forseen this; nor was there any possibility of avoiding it. My anxiety is immeasurable on account of it; but I still hope that the Indians may be enabled to procure us dry food, or, in short, something that may afford sustenance, so that the fondest wishes of my heart may not be frustrated. Of that, however, in one sense there is no danger; for come the worst, I can always reduce my men and go in our boat. Do not, therefore, let this affect you, for I feel confident of overcoming it. Another misfortune is, that, pinched as we were for provisions, we must drag our boats and luggage almost 100 miles over rock and ice before we can reach the water. This we have ascertained through the winter; but never mind, this also shall be done; and it will be a new feature in discovery. In our former expeditions we had none of these tremenduous obstructions to contend with, though we had to take our bark canoes some distance on sledges. But I have a perfect confidence in my men, and they, good fellows, think I cannot err, &c."

The above was written before the arrival of the express announcing Capt. Ross' return; and, pressed for time, only a few lines are added, subsequent to that event. They are, however, so characteristic of the gallant writer, that they ought not to be omitted:—

April 25, 1834.—"I have this moment received your despatch, with an account of Ross' return. I am all gratitude and happiness. My heart is too full to write; but I shall pay attention to all that is recommended to me; of this assure the Committee. What a triumph is this return of Ross' to us all, who hoped against hope! And what do the croakers say? Will they acknowledge the lesson afforded by it of the power of stubborn perseverance?" &c.

From a private letter it may be interesting to some to add also the following scrap:—

"My day is chiefly spent thus—Before breakfast I read a portion of Scripture, and afterwards attend to my observations, study, draw, (I have plenty of pencil sketches,) work up my survey, take notes, &c. At the same time I keep my eye on whatever duty is going on; have our evening school twice a week, and read the service in French and English every Sunday. My guitar is cracked and jars abominably; but you will not be surprised at this when I add that I have been obliged to grease my hands daily to prevent their cracking also, for such is the dryness of the atmosphere that nothing can stand it."

It may also allay the anxiety of friends and relations to add that Hearne found abundance of game along the banks of the Klew-ee-cho, so that as the season advances Capt. Back's hunters may reasonably be expected to be equally fortunate. His prudence, based on a long experience, may also be relied on, as well as his enterprise. His buoyancy of temper, and the confidence reposed in him by his companions, will support all their spirits. In a word his task is arduous—more arduous than had been imagined previous to the receipt of those letters; but it could not be in better hands. And it is very satisfactory to know from other letters received by the Committee of the Hudson's Bay Company that ample supplies have been since forwarded to him, which will support him through the winter. Early next spring he and his whole party will be set forward on their return.

EARLY MISSIONARY LABORS AMONG THE INDIANS.

Messrs Kingbury and Byington, according to the direction of the Committee, spent the early part of the last summer in visiting some of the bands of Indians residing near the Mississippi river, north of the State of Missouri, for the purpose of ascertaining their condition and the expediency of establishing missions among them. They subsequently proceeded up the Missouri river, beyond the western limits of the State of that name, to visit the tribes in that quarter, with the same object in view. In the course of their travels they passed through portions of the country near the junction of the Missouri and Kansas rivers, recently assigned to various Indian bands removed from within the limits of the United States. Some of these bands are remnants of tribes which once occupied the Atlantic coast of the Middle States; and which, after having been removed to the interior of the States of New York, Ohio, Indiana, Illinois, and the eastern portion of the Arkansas territory, have at length reached this remote point, where it is most gratifying to know that Christian privileges have followed them.

On the subject of converting the Indians to Christ, the question is often asked, indicating discouragment, if not despair, "Where are the fruits of the labors of Elliot, the Mayhews, Brainerd, and other eminently holy, and as was then supposed, successful missionaries among them?"—It surely, however, cannot be a cause for despondency, that Indians converted by the instrumentality of missionaries who died a hundred years ago, are not at this day among the living. We trust that they now constitute a part of the general assembly and church of the first-born in heaven. It ought not to seem strange that Indian tribes, only a small portion of whom were converted and partially civilized, or sufficiently enlightened to appreciate the advantages of education and Christianity, who have been almost constantly the objects of the white man's fraud and oppression, and who have been driven out of the limits of the civilized and Christian community, kept just before the overwhelming wave of the white population settling westward, and continually exposed to the corrupting example and influence of a border population, should not have maintained religious institutions among themselves. The churches must charge to the account of their own negligence or abandonment of the work, that they have seen so little fruit from the labors of those missionaries of apostolical spirit, just referred to. Successors were not sent to carry forward and finish the work which they began;—to instruct, enlarge, and perpetuate the churches which they gathered; or to prepare books, establish schools, and use other means for promoting their intellectual improvement. A vine was planted, a choice vine; but it was overtopped and choked by thorns; and while no man dug about it or watered it, or even visited it to see whether it bore fruit or not, it withered and died.—*Missionary Herald.*

MODERN GREECE.

There is a striking distinction between the inhabitants of the three grand divisions of Greece, namely, Roumelia, the Peloponnesus, and the islands. In Roumelia, or continental Greece, the chivalric spirit of the middle ages, a compound of valor and love of pillage, of hospitality and violence, of ignorance and presumption, has been preserved in almost its whole force, and as the inhabitants have always enjoyed a wild liberty, they have retained their proud and warlike character, exhibiting in their habits an openness of manner and a proneness to disorder. The mode of living, furniture, and food, in this part of Greece, still show all the simplicity of the Hellenic times. The Peloponnesus, if we except the Mainiots, has been entirely subdued by the yoke of the Turks. A few families of Klephts, such as the Colocotronis and the Coliopulis, in some degree retained a kind of liberty in the mountains, but the families of the primates so completely possessed themselves of the direction of affairs, that even the Pasha depended upon them, and in their name they oppressed the people more than the Turks. This state of general slavery has left deep traces in the character, and almost in the exterior deportment of the people. The islands, by reason of their connections and commerce with Europe, have most approximated to its civilization. For the most part the houses, furniture, dresses, food, &c. are according to the fashion of the Franks, and we appear to be transported to another age of the world when, on quitting for example Helicon or Parnassus—where we had beheld in a humble cabin, beside the fire, the master of the dwelling sleeping with his wife and children on the earth, and on the opposite side his asses and his oxen—we arrive at Tinos or Naxos, at a handsome house furnished in the Venetian style, where we find all the conveniences and enjoyments of life, a little antiquated, perhaps, in point of taste, but entirely based upon the social system of our own country.

DON PEDRO.

Respecting the character of the deceased Prince, it has been, as was inevitable, painted in the most opposite and inconsistent colors. Don Pedro was not merely at the head of a party, but of a party representing one of two principles, which during the chief period of his public life have divided eastern and western Europe into as many hostile powers, and society into separate camps. Pedro and Miguel have, however, been by the advocates of Despotic or Constitutional Government, as the case might be, visited with nearly an equal measure of abuse. They were, as it needed not Pedro's confession to inform us, alike shamefully neglected throughout their childhood, as to all that constitutes intellectual or moral culture—and were ushered into action with no better shield against extreme depravity, than that which was supplied to them by extreme and brutal ignorance. Yet Pedro is said by those who were familiar with him to have been born with dispositions worthy of higher treatment. Having no other example but that of arbitrary power, and the unrestrained abuse of it, ever before his eyes, it is no wonder if the unfortunate Prince grew up hasty, self-willed, and overbearing, or that in his government of Brazil he should have furnished some proofs of such propensities, which outraged decency as well as justice, and in the end no doubt reacted with fatal mischief upon his own fortunes in that hemisphere; yet time and difficulty, and the harsh trials of his preceding career, had operated beneficially upon the above vices of his character. The Regent of Portugal, from the hour when he landed at Oporto, manifested a praiseworthy advancement in the process of self-restraint. He was less violent, obstinate, and capricious than at any former period of his life; he listened to counsel—he endured remonstrance—he personally indulged no vindictive feelings—he showed a repugnance to shed the blood of criminals—active, indefatigable, brave to a fault—toil, danger, and privation, were shared by him with the meanest of his followers; nay, he seemed eager to engross them all himself. The cause of liberty in Portugal would have early sunk under even one day's suspension of his heroic efforts to protect it—efforts to the exhausting severity of which his iron frame at length gave way, and left his work to be completed by different artists.—*London Times.*

CATHOLIC RELIGION IN FRANCE.

Extract from the Correspondence of the New York Observer.

Ever since the priests have entirely lost the hope of the return for a third time, of Charles X and his family; they see that their intrigues, their secret correspondences, their fanatical discourses, their conspiracies were all labor lost, and served only to injure themselves, without procuring an alteration in the constitution or the government of France. They have, therefore, gradually abandoned the criminal attempts they made in the first two years of the monarchy of 1830, and have prudently kept, for the most part, within the sphere of their religious duties.

Such is the situation of the French priests. On one hand, they no longer fear being persecuted, exiled, imprisoned, killed by an infidel and ferocious populace; on the other, they no longer hope to succeed in destroying the present government. Safe themselves personally, they think more favorably of our political institutions and viewing their hope of a third restoration as chimerical, they desist from plots and rebellions against the established order of things. These two changes have then, produced one, and the same effect; that of rendering the priests more peaceable, more submissive to the laws, better disposed in favor of the dynasty of Orleans, and more occupied with their sacerdotal duties. I do not say, understand me, that all the French Catholic priests, without exception, have already adopted these moderate and wise views. In all large bodies, and particularly in the Catholic Clergy, there are individuals wilfully blind, unwilling to change their opinions: restless, ambitious persons ready to overturn an empire to serve their foolish pride. But when circumstances are evidently against them, the majority of the priests possess prudence enough to submit to the necessity of the times, and acquiesce in what they cannot hinder. This is the case at present with the French clergy. Some meddlesome priests still wish to agitate and excite the people; but the majority, finding their institutions secured to them, and no longer expecting to triumph over their adversaries, submit quietly to the charter of 1830, and confine themselves to the indulging of secret wishes for the restoration of their ancient power.

Excerpts from the Autobiography of Sir EGERTON BRYDGES.

It is universally admitted that there are no other compositions so wearisome, or so disgusting, as mediocre poetry; wearisome when it is weak and insipid,—disgusting when it is factitious and unnatural. Perhaps the latter should be excluded even from the mediocre, because it is no poetry at all. It is true that verses will sometime excite for a time the attention of the vulgar, in proportion as they are bad, because the mob have always a gaping curiosity for wonders; but wonders, when they have been some time gazed at, cease to be wonders, and then the spell is vanished. * * *

To those who deem monstrous inventions, and wild and improbable extravagances, the proofs of poetical genius, I have nothing to say. I consider them to be evidences of the direct reverse; and that they who think so can have neither talent, taste, feeling, nor judgment. If they mistake,—as they constantly do,—what is the nature of imagination, it is vain to argue with them. I am not ignorant how they are led into these errors. It is easier for these inapprehensive intellects to estimate what is mechanical and measured by artificial rules, than what is natural and produced by the Inspiration of inborn genius. Joinery, and especially joinery of violent contrasts, is striking even to the dim and purblind eye. * * *

There is an imagination which cannot originate but can only add. These are fitted to write historical poems and romances. There is nothing of origination in common prose fictions or novels; they are all mere jumble, and shifted combination of common facts and common characters, or they are a copy of vulgar manners. * * * * * *

Natural eloquence rarely grows obsolete; what was written unaffectedly two hundred years ago, very little differs from modern language. * * * * * *

Many, perhaps the great mass of mankind, cannot be persuaded that there can be any other satisfactory proof of merit than success. They worship success by whatever means it is acquired, and neglect and persecution they take to be sure evidences of worthlessness. Providence allows this ungenerous ignorance, and these cruel wrongs to go on in the world. * *

Sound truth will not do, if it be trite or dully told—if it throws out no light! A warmth of style, and a force of expression are necessary. There must be a selection of topics and a novelty and happiness of combination. The vigorous ingredients must not be intermixed and diluted with tedious inanities. If there be expansion, it must not be stretched to feebleness. All must be at once luminious, transparent, and strong.

INTERESTING CASE OF RECOVERY OF SIGHT. There is at present in the Liverpool Opthalmic Infirmary, under Mr Neill's care, a case of very great interest. The patient is a little girl, who was born blind. About three years ago, Mr Neill operated on the right eye; the operation was successful, and she obtained sight. She was then in her eighth year. On Saturday the 4th ult. Mr Neill operated on the left eye, in the Slater-street Institution, with a similar happy result. This little creature, born blind, and for eight years in darkness, is now in full possession of the most precious sense; she can distinguish colors and the smallest objects. Her knowledge of distance, after the first operation, was for a long time imperfect. The first object which was presented to the notice of the eye was a half-penny. For weeks afterwards every circular object, no matter how large or what color, was called a half-penny. Her residence was in Dover-court, School-lane, and, when blind, every nook and corner was familiar to her. When she obtained sight, she often used to lose her way, sometimes even close to her own door. The instant this would occur, she would shut her eyes, and feel around until some known object was touched. Then with her eyes closed, she would hurrry home, guided by her accustomed sense of touch. She is a pretty, intelligent child, and a pattern of neatness, although a poor and barefooted orphan.—*Liverpool Journal.*

THE ABORIGINES OF VAN DIEMAN'S LAND. Of all beings wearing the human form, these are the most debased and barbarous. Their complexion is jet black, their hair coarse and woolly, their features flat, disagreeable and hideous. They go perfectly naked in the woods, with no other habitation than that of a hollow tree, or cave, or at least a miserable hut, rudely constructed of sticks and bark. Their mind is as dark and debased as their bodies. Their manners and habits are characterized by the low instinctive craftiness and cunning, the exercise of which alone is adapted to their precarious and predatory existence. With the cunning of the fox they combine the active ferocity of the tiger; and as the wild animals of their country resemble none other in the known world, so do they differ from all human beings hitherto discovered by the restless spirit of enterprise. In a word, they possess in a remarkable degree, the highest attributes of brute instinct, rendered more powerful and more pernicious by the perverted glimmering of reason, with which even the lowest in the scale of humanity are to a certain extent endowed.—*Westminster Review.*

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates: 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.

sept 13

TEMPERANCE ALMANAC FOR 1835.

RUSSELL, ODIORNE & CO. have just published the Family Temperance Almanac for 1835 The astronomical Calculations are made by the Editor of the astronomical part of the American Almanac. It is also enriched by a variety of Statements, anecdotes, and suggestions relative to the great subject of Temperance. Although it has been published but a few weeks, about fifty thousand copies have already been sold.

☞ At a meeting of the Council of the Massachusetts Temperance Society, Sept. 25, 1834, the following Preamble and Vote, were unanimously adopted:—

The Council of the Massachusetts Temperance Society, having examined the *Temperance Family Almanac*, published in *Boston* by Messrs. Russell, Odiorne & Co. No. 134, Washington street, and Ford & Damrell, Wilson's Lane, near State street, are of opinion that its extensive circulation will be useful to the Temperance cause; therefore,

Voted, That it be recommended to the several Country Societies, to endeavor to procure its introduction into all the towns of their counties, and in other ways to promote its circulation.

JOHN C. WARREN, *President.*

J. G. STEVENSON, *Sec'ry.*

Traders, and Secretaries of Societies supplied for distribution at low prices by

oct 18 RUSSELL, ODIORNE & CO.

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

School Committees, Instructers and Teachers supplied with them on favorable terms, by

RUSSELL, ODIORNE & CO.

oct 4 School Book Publishers, Boston.

MISS MARTINEAU'S WORKS.

ALL the writings of this celebrated Lady, as far as they have been published in this country, comprising her Devotional Exercises, Illustrations of Political Economy, Poor Laws, &c., for sale by the subscribers at the lowest prices.

Sept. 27 RUSSELL, ODIORNE & CO.

DAUGHTER'S OWN BOOK.

COMPRISING Practical Letters from a Father to his Daughter; put up in various bindings, from 50 cents to $1 25

'It is an excellent publication, admirably adapted to the wants of daughters.'—*Evening Gazette;*

'A neat and valuable book, and deserves to be favorably received.'—*Springfield Gazette.*

'It contains what every affectionate parent must *feel* in relation to a beloved daughter, but what few have the ability to express.'—*Plymouth Democrat.*

'It is the production of a chaste and elegant writer, and in point of utility and literary merit, yields to none.'—*Literary Gazette.*

'It furnishes much excellent instruction on the culture and discipline of the female mind.'—*Zion's Herald.*

'It is the most valuable treatise that has been published, and we recommend it to every parent and daughter in our country.'—*Unionist.*

'The "Daughter's Own Book" is so beautiful, that though of a serious cast, daughters exclaim "Oh give ME the book, and I am sure I shall read it."'—*Editor of Rosebud.* Published by LILLY, WAIT & CO. 121 Washington street. sept 13

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO, School Book Publishers, Boston Bookstore, 121 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England; among which are

READING. Emerson's First, Second, and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, 21000 copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania, and all the Public Schools in Philadelphia.

ARITHMETIC. Emerson's Second and Third Part of the North American Arithmetic, now too extensively known and used in all parts of the United States to require comment.

GEOGRAPHY. Blake's New Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

HISTORY. Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the Book.

ASTRONOMY. Wilkins's and Wilbur's Astronomy.

DRAWING. Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin. Gile's First Book in Latin; Gould's Latin Grammar, Ovid, Horace and Virgil; Jacob's Latin Reader, Parts 1 and 2; Anthon's Sallust; Folsom's Livy and Cicero; Leverett's Latin Tutor; Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

FRENCH. Surault's Rowbotham's French Grammar (now used in Harvard University; Surault's French Exercises; Boyer's and Nugent's French Dictionary.

Also a large number of Elementary Works, in the Italian, Spanish, and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books, will be supplied on the most favorable terms. They are respectfully invited to call before leaving the city.

RUSSELL, ODIORNE & CO.

aug 30 School Book Publishers.

BULFINCH'S POEMS.

CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various, all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

To be sold at 121 Washington street, and at the various book stores. nov 1

ROBINSON'S Harmony of the Gospels, in Greek, with Newcome's Notes. By E. Robinson D. D.

Also, Stuart's Grammar of the New Testament Dialect.

Just received by RUSSELL, ODIORNE & CO. sept 20

DABNEY'S HYMNS.

THE Cambridge Selection of Hymns and Psalms, for sale at a very reduced price, by

sept 20 RUSSELL, ODIORNE & CO

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen.

Aug. 5.

WORKS OF RAMMOHUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7,50.

Aug. 30.

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

HYMN BOOKS.

BELKNAP'S, Dabney's, Sewall's, Willard's and Greenwood's Hymns, constantly for sale by the hundred or single copy, on the lowest terms by

Oct 4 epistf RUSSELL, ODIORNE & Co.

LADIES' MAGAZINE.

THE American Ladies Magazine for Nov. is Just Published, by Otis Clapp, 11 School street, Boston.

CONTENTS.

Original Miscellany.—Should Females be employed in Cookery?—To a Young Bride,—Lucius Storrs,—The Alameda of Santiago, the capitol of Chili,—The Penobscot,—Female Education,—The Girl who married the Man she did not like,—Phrenology,—Envy,—How to prevent the Increase of Convents,—Things New and Old.

Poetry.—A Dream of Life,—To ——— The Tears,—The Victim,—Appeal to American Females for the Education of their own sex in Greece—by Mrs Sigourney.

Books and Authors.—The Connection of the Physical Sciences—by Mrs Somerville,—The Religious Souvenir,—The North American Arithmetic, part third, for advanced scholars—by Frederic Emerson,—A Geography for Children—by H. N. Brinsmade. dec 6

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED,

At 134 *Washington Street, Boston.*

SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months; or *Two Dollars and Fifty Cents*, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.